

The American Friend

Old Series
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New Series
Vol. XXVI No. 12

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

QUAKER EDUCATION IN HOLLAND

Recent letters from Holland indicate the problems and aspirations of the large Quaker boarding school at Ommen and its equally interesting and internationally minded neighboring school in the home of Manfred and Lilli Pollatz at Haarlem.

Lilli Pollatz writes about the tremendous flow of visitors that have come to Westerhout Park since the Austrian crisis: "In these times one notices at once how widely divergent are the paths which lead (here) and then one is thankful to be here to be able to give advice, if immediate aid is indeed not possible." She comments further on the problem of the refugees: "It weighs most heavily on the middle class persons—all those many who lack funds, connections and influential friends. Naturally also it is constantly evident to us that increasingly few show any traces of the witness of God in these times. Most of them seek nothing further than to lead a life in another land as similar as possible to that pursued before. Very seldom is an ethical rehabilitation sought."

The Pollatzes have a full time job in addition to this kind of friendly counselling, for they have a school for fourteen children in their home. Most of the parents are unable to pay for the education or maintenance of their children, either because they have nothing, or else because the exchange regulations prohibit it. Thus it is often a real struggle to carry on the school. The spirit in which they live and work is best portrayed in a paragraph translated from one of Lili Pollatz's letters:

"It is our special task to make out of these children real persons who will seek to create another world, at least in their own vicinity. This is not an easy task as you will know. We will never achieve our goal one hundred percent, but it must be visible always in the children and so it will be in most of them, although to be sure in varying degrees, each according to the handicaps which he brings with him from his past development."

At Schloss Ommen in Eerde, Holland, is the Quaker School founded in April, 1934, by concerned Friends in England, Holland and Germany. It has a staff of eight German, three English and five Dutch teachers and has 119 pupils, all but ten of whom are boarders. One half of the children are German, but there is

a good representation of Dutch and a few English students, as well as individuals from Canada, Switzerland and France.

The school is composed principally of two departments: a German-English Department, which prepares for the School Certificate Examination of Oxford University, and a Dutch department preparing for the Dutch matriculation examination. The chief thoughts in the minds of the founders of the school were: first, to help the many excellent teachers who had been displaced by the new regime in Germany; second, to start a school which would break new ground in education in that it would make an attempt to educate children of different nationalities together. At the same time, combine with a thorough intellectual training, should be a practical training in handicrafts and handwork.

The work of the children has been arranged to meet this aim. The mornings are devoted to the ordinary school curriculum and the afternoons to work in the various workshops. The school has a thoroughly equipped pottery, a weaving school with several looms on which curtains and carpets for the rooms are woven, a carpentry shop where much useful furniture for the individual rooms is made, and a workshop for leather and other handwork of various kinds. Naturally the children are most interested in making things for themselves and their rooms. Several girls have woven the stuff for dresses and costumes and then made it up in the dressmaking classes which are also very popular. The latest achievement is curtains made out of old and cast-off stockings and tricot underwear. A group of boys worked for some months under

the school carpenter in rebuilding one of the old outhouses of the castle into a gymnasium. That the school work of the scholars does not suffer is proven by the fact that of the twenty-two candidates for the English examination in the past two years, all except one have been successful in passing at the normal age although the majority of them were German and took the examination in a foreign language.

* * * *

ABERDEEN CAMP—A HAVEN

German and Austrian refugees will find a haven for rest and study of American ways this Summer at Aberdeen, a large property on the Hudson River which has been made available to the American Friends Service Committee. Here cultured newcomers from abroad and Americans may live together, the result being a better understanding of each other's culture. The project is especially intended to benefit Austrian and German newcomers of limited means, who need a congenial home while seeking permanent appointments. Those who are internes in American institutions will find Aberdeen a pleasant place during the summer holidays.

Aberdeen consists of a large mansion and fifty acres of woodland that stretches down to the river at West Park, New York. It is opposite Hyde Park, the summer "White House," and seventy-seven miles north of New York City. The buildings are fully furnished and equipped for school purposes, including an extensive library, workshop and recreational facilities. For a number of years the owner conducted a workers' school; thus, Aberdeen is readily adapted to this summer program.

Life at Aberdeen is not intended to be formal and routine. As a cooperative project, the residents will share the household duties and live in democratic freedom. At the same time, there will be organized activities of two general types. Regular classes will be held in languages, literature, American civics and government and allied economics and social problems. A program of work and recreation will keep everyone busy from swimming, tennis and hiking to caring for the garden which will be one of the principal sources of food. Already Friends from communities adjoining Aberdeen have ploughed the ground and planted the seeds which should produce a generous harvest.

When you are traveling this summer stop in at Aberdeen, which is on Route 9W and readily accessible by boat, train and bus. Guests will be welcome and if the Camp is full, excellent accommodations are available at Vineyard Shores, an adjoining hotel. You are sure to find an interesting

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FOREIGN STAMPS FROM QUAKER OUTPOSTS

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More or Less Provocative

HOW far may democracy safely go, if at all, in limiting within its borders the activities of those who openly oppose its system and ideals? Should the civil rights of public assemblage and free speech be granted those who advocate revolution by violence? To those who, if their system of government were to prevail, would deny the very rights which they now invoke for carrying out their propaganda? Is it possible or expedient to discriminate between those activities that are manifestly "subversive" and those which we call subversive because we so strongly dissent from them? Does democracy present an inherent paradox, wherein by seeking to save its life (through such limitations as indicated) it will lose its life? In short, will it continue to be a democracy if it betrays, even in its own defense, the *inalienable* rights which are fundamental to its existence? Are there more positive and constructive means whereby democracy may be effectively defended against its enemies? These are not idle or factious questions—they strike at our national life. We propounded them the other day to a dinner group of professional and business men when a lively, two-hour discussion ensued. Do our readers have any contributions to make? Our Forum page is open.

We are all too much inclined to think of democracy exclusively in political terms. Democracy is a spirit and method of life and has to do with all our group relationships. We are making progress toward realizing this: as mark the statement now frequently heard that we cannot have a political democracy without having an economic one. This truth must be pressed to apply to all areas of our common life. Thus the question of block booking and blind buying in the moving picture industry has to do with the principle of democracy as well as with public morals. Should local communities have anything to say in the selection of the pictures which they are to see? Or, to put it more bluntly, must they be subjected to an objectionable picture in order to see a good one—or at least run a strong risk of doing so? This, briefly, is the issue in the long struggle to secure national legislation to allow democracy to work in this important phase of our national life. On May 17, the Neely Bill, to prevent block booking and blind buying, was passed by the United States Senate, despite

the desperate efforts of the moving picture interests lobby to defeat it. The corresponding measure, known as the Pettengill Bill, is now before the House. Your congressman deserves to know how you feel about it.

"All we like sheep" are prone to run with the crowd. What incurable imitators we are! Which, by way of introduction, is to say that our pet peeve just now is the expression, "guest speaker." In the time-honored and informal manner of Friends, one who visited another meeting and participated therein was reported as a visiting Friend who had acceptable service in the meeting. This phrasing may be somewhat quaint and archaic, but it at least belongs to Friends and is indicative of Quaker procedure. One step away from this is taken in the rather ambiguous statement that so and so "brought the message." We have now fallen upon evil times, however, when any one who by appointment raises his voice in a meeting other than his own, though it be in the same community, is dubbed as "guest speaker." Our news columns have been so cluttered up with guest speakers that we are inclined to call a halt. Some of them we have suppressed with the proverbial blue pencil but they are almost too many for us. The phrase is superficially imitative, and suggests too ready a willingness to "run sheep run." Moreover, it implies an easy compliance with customs that may not be entirely in accord with our spiritual ideals. So, we decline to join in the guest speaker hue and cry. If any meeting announces us in advance as such, it will run the risk (by no means a serious risk we admit) of being minus one guest and one speaker.

The janitor sat on the meetinghouse steps, resting a bit, his arms about his knees, and a look of inviting, homely philosophy in his eyes. As we, too, were waiting upon the Marthas and the Dorcas cases engaged thereabout, we parked in response to that quizzical expression. "It's a funny thing," he said, "I've served a good many churches and groups and have long observed this—here and elsewhere: whatever the occasion, I always see the same small group of persons about, shouldering the responsibility and doing the work. There are just a few of them but they can always be counted upon. Another thing," he con-

tinued. "It is those on the fringe who generally do the criticizing—if any." It hadn't occurred to us before, but meetings which are willing to risk a frank inventory of their membership might well call upon their observing janitors for assistance.

Another heroic chapter in the history of Christian Missions is being written in China today in the brave and self-forgetting devotion missionaries are showing for the sorely stricken people. Unarmed except for Christian faith, these men and women are quietly performing heroic acts. Christian university and missionary compounds have become havens of refuge for thousands upon thousands of Chinese women and children. Missionary women alone have faced infuriated, passion-aroused soldiers in protecting women. In addition they have fed and sheltered thousands of civ-

ilians. The mission hospitals have served in a most remarkable way. Some have been destroyed. Others have been compelled to move. In one case, with the hospital completely wiped out by air raids, the nurses remained in the ruins rendering such aid as was possible to the wounded and sick civilians. All others carry on. Thus Christianity is again proving itself in the crucible of suffering and disaster. That such service has deeply impressed the government of China is clearly indicated in the recent announcement made by Madame Chiang Kai-shek that because of the work of the missionaries for the Chinese people, all restrictions regarding the teaching of Christianity in mission schools have been withdrawn. Therein is material for a whole volume on missionary strategy, in line with suggestions made a few years ago in the commission report, "Rethinking Missions."

A Yankee Farmer and His Poet Friend

By Albert Lindley Beane

I THE YEAR 1821

WE SEE a large, white farmhouse, the home of Eli Beede, situated near the southern boundary of the State of New Hampshire, and not far distant from the town of North Danvers. Eli is a typical New England farmer and his surname is one of which the owner may be proud. His first ancestor to bear it in the United States was his grandfather, Eli Beede, who came to this country about the year 1700, being only sixteen years old at the time. He was the only son of a widow who lived on the Isle of Jersey off the coast of France, and he spoke the old Norman French of his people.

He seems to have been endowed with the qualities which would make him the fit progenitor of a powerful race. The emigrant, some years after his arrival in the new world, married Mehitable Sleeper, the first white, female child born in Kingston, New Hampshire. The couple had six children, Jonathan, the fourth child, being born in 1734. He married Anna Sleeper, and they had ten children. He was the first of his family to join the Society of Friends, and he became a minister in that denomination, his children being birthright members.

The youngest child of Jonathan and Anna Beede was named Eli for his paternal grandfather, and it is his home that we enter at the beginning of our story. He was married to Ruth Peaslee in 1800, and there are four children: Jonathan, aged nineteen; Daniel, seventeen; Eli, fifteen; and Mary, thirteen.

It is early summer, and the doors and windows of the farmhouse are open to admit the pleasant evening air. The large, low-ceiled kitchen seems a very cosy and comfortable place as Ruth Beede in her white cap and kerchief, assisted by her young daughter Mary, prepares the evening meal.

The ceiling is supported by hewed oaken beams, and there is a great fireplace at the west side of the room where supper is being cooked and a teakettle sings merrily on the crane. Hanging on the wall near the fireplace are various ladles and skimmers made of brass and copper, and fitted with long, steel handles.

In the open cupboard (or dresser as it is called) there is the moonlight glow of pewter and the brighter luster of English pottery richly decorated in very dark blue. The dining table is of the "sawbuck" variety, and the chairs are of the Pilgrim type, made with a turning lathe and having "split" bottoms.

But what seems to dominate the room more than any other piece of furniture or feature is the tall clock which stands in the southeast corner. The case is made of beautifully marked curly maple and its lines have the charm of a quaint simplicity. The mechanism is the handiwork of the well known English clock maker, Osborne. This timepiece has descended to Eli Beede from his father.

The kitchen walls are undecorated save for a small looking glass, not far from which hangs an almanac with a green cover.

Eli Beede and his sons, Jonathan, Daniel and Eli, Jr. have just come in from working in the fields, and are getting ready for supper. A gentle knock is heard at the door.

Ruth Beede, a dish in hand, turns, and seeing a tall, slender, pleasant looking boy in his fifteenth year, says, "Well, if it isn't Greenleaf! Where has thee been keeping thyself? I haven't seen thee since quarterly meeting a month ago."

"Well, Ruth," the boy replies, "one thing and another have kept me from meeting for quite a while but I mean to go next First Day, for I hear that a woman Friend from Maine is to visit our meeting, and it is said that she is highly favored in her ministry."

"Come in and have a chair, Greenleaf," the Quakeress invites cordially. The boy glances at the clock and answers, "No thank thee, Ruth, I must be getting home soon, as mother will have supper waiting for me."

"Thee is going to eat thy supper right here and it is almost ready. We are to have bean porridge (a colonial dish concocted from beans, dried corn and other ingredients) steamed brown bread, and dried apple pie, made

from Rhode Island Greenings that thy mother gave me last fall."

"Thank thee, Ruth, thy bill of fare sounds so appetizing that I really cannot resist thy invitation—and besides—I have not made my errand known yet."

The lad enters the clean, orderly, appealing interior, and soon is seated at the simple yet inviting table, which is covered with a snow-white cloth of homespun linen about which pewter plates are placed, and beside each one lie a steel knife and fork with bone handles, the fork having but two tines.

After a silent grace the guest makes known the reason for his call. "Eli, father wanted me to come over and ask thee if he might hire Jonathan to help us finish hoeing our field of corn, as the weeds are growing fast, and tomorrow is Seventh Day. We have two acres done and would like to finish the remaining two before First Day."

Eli Beede good naturedly responds, "Yes, I can let Jonathan go, as there will still be Daniel and Eli to help me, and our corn is nearly finished. Jonathan can walk over early in the morning. I shall be glad to accommodate thy father."

After the meal is over the host rises, remarking, "If thee will excuse us, Greenleaf, the boys and I will begin the chores, as we have a good many to do." "Yes, certainly," the visitor says, glancing at the clock, "and I must hurry home to help father."

As the boy takes up his hat preparatory to leaving, he suddenly ejaculates, "Jonathan, why can't thee go home with me now and stay all night so thee will be there ready to begin hoeing early in the morning? We want to be in the field at sunrise."

"That suits me if father does not object," Jonathan replies, and consent to the plan being obtained, the two boys, who are firm friends, though Jonathan is several

years the other's senior, pass out into the gathering twilight for their walk across the New England hills—Jonathan Beede and John Greenleaf Whittier—one hundred and sixteen years ago.

II THE YEAR 1857

Jonathan Beede has married Azuba Leshure and has established a farm home of his own. The couple have two children—a son, James, twelve years of age, and a daughter, Caroline, aged ten, a pretty girl with blue eyes and brown hair which has a hint of auburn in it.

Jonathan's father, Eli Beede, died in the prime of life thirty-five years ago, and his wife, Ruth, has been gone fifteen years.

The time is the forenoon of the first day of the week, and the tall clock which Jonathan has inherited from his father, indicates the hour of nine.

Azuba Beede has washed the breakfast dishes and "tidied up" the kitchen, and is just ready to put on her gray silk dress, her best white lace cap and her snowy neck kerchief made of the finest lawn, preparatory to attendance at the Friends Meeting, when a knock is heard at the kitchen door. Azuba opens it and admits John Greenleaf Whittier. He is now fifty years old and a bachelor. We see that he has changed much since we met him at the Eli Beede homestead thirty-six years ago, yet in his maturity he has the same singularly sweet and gentle expression that was his in boyhood.

He is becoming well known as a poet, owing largely to his vigorous poems written in advocacy of abolition of slavery. The greater part of his time is spent with his parents on the Whittier farm.

At once he makes known the reason for his call, saying, "Jonathan, I came over to see if mother might ride to meeting with thee and thy family for a few weeks. Our carriage is old, and has got beyond repair and we are not prepared just now to replace it with a new one, but hope to be able to do so by the first of the tenth month. Father and I will either walk to meeting or go on horseback. Gertrude is not feeling very well, and is staying at home for a while."

Jonathan Beede replies: "Of course thy mother may ride to meeting with us, Greenleaf. James and Caroline do not take up much room, and we could accommodate thee and thy father too, if necessary." The poet answering, says, "Thank thee, Jonathan, but father and I will manage very nicely without bothering thee."

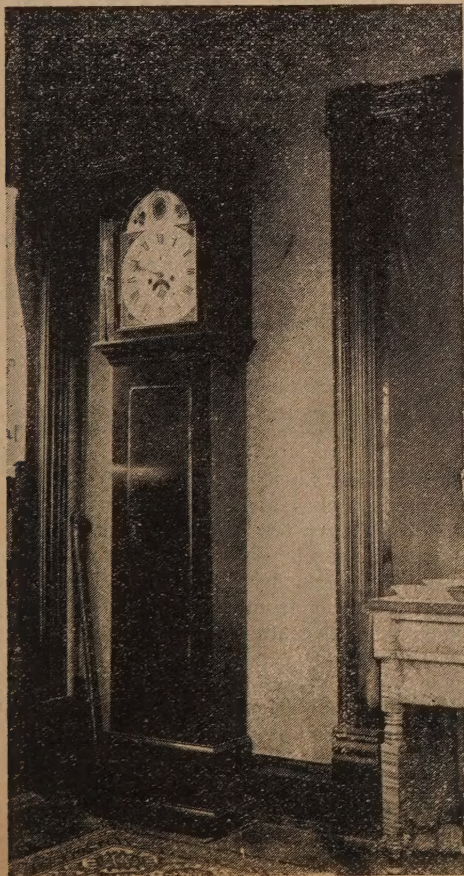
He looks up at the clock, and rises, saying, "Well, if I am going to get to meeting on time I shall have to start for home—many thanks, Jonathan for thy kindness in allowing mother to ride with thee and thy family in thy carriage. She will be ready when it comes."

Jonathan rises too, explaining, "I have Cyrus and Jane all harnessed, and I'll go and hitch up now," and turning to his wife asks, "Azuba, can thee be ready in twenty minutes?"

In accordance with the plan just made, Abigail Whittier accompanies the Beedes to the Friends Meeting in Amesbury, Massachusetts, twice weekly for several weeks, to attend the First Day and Fourth Day meetings.

As has before been stated, Eli Beede lived in southern New Hampshire, very near the border line, and his son Jonathan still resides in this State not far from his boyhood home, but the Whittiers live in Massachusetts. Both families are members of the Friends meeting in Amesbury.

On the last occasion on which Abigail Whittier is to accompany the Beedes in their carriage, we see it rolling slowly along the hilly road with Cyrus and Jane jogging comfortably on. Jonathan, the driver, is a very tender hearted man, and he does not urge his horses to excessive



THE BEEDE CLOCK

speed. As the mare lags a little he inquires kindly, "Jane, can't thee keep up?"

He has an air of dignity in his tall silk hat with its very broad brim. Azuba Beede and her friend are wearing quaint and charming poke bonnets made of rich Quaker-grey silk.

After conversation regarding neighborhood news, the guest hands the ten year old girl a small parcel saying, "Here is a little present for thee, Caroline, which may serve to show in a small way my appreciation of thy father's kindness in allowing me to ride to meeting with you. It is material for a dress, but the color and pattern are not just such as I myself would have chosen. I asked Greenleaf to make the purchase and thee knows that he is color blind. I hope thee will like the dress."

Caroline unwraps the package, which contains several yards of very dark brown calico on which are printed small red sprigs.

The little Quakeress says simply and demurely, "I thank thee, Abigail Whittier, for thy gift, and I like it very much." Caroline Beede treasured to her dying day, a bit of the calico dress which was bought for her by a color-blind poet.

III THE YEAR 1890

Jonathan Beede is nearing his ninetieth year. He has come to Iowa, lured by tales of the fertility of the prairie soil. After a number of years spent on a Benton County farm in a neighborhood settled by a colony of New England Friends, he has come to the little town of Le Grand, in Marshall County, attracted by the large Friends meeting, and his home is at the southern extremity of the village.

His wife, Azuba, died in the East, and he has married Lydia Beane of New Hampshire who came to Iowa to visit her brother, Joel Beane.

Caroline Beede married William Corliss, who is dead, and she with her daughters, Hannah, Azuba, and Eva Zulena, are living with Jonathan.

He has not amassed wealth, and has scarcely a competence. The strictest economy is necessitated in the home.

The aged man has a considerable library, and it is the joy of his life to pore over the writings of the early Friends and ponder on their "concerns," their journeyings, their "sittings" and their "leadings."

Day after day he sits in the pleasant, sunny living room reading the journals of various eminent Friends and very old bound volumes of *The Friends' Review* and *The Friend*, both periodicals having been published in Philadelphia, the Quaker City.

In the southeast corner of the room stands his constant and communicative companion, the tall clock which once belonged to his grandfather. It seems to be as much at home in the West as it was in its old environment amid the romantic hills of New Hampshire. It ticks away faithfully, reminding its owner of many happy experiences in days gone by, reminding him of the swift flight of time and the passing of many who were near and dear.*

John Greenleaf Whittier, bachelor Quaker poet, is now recognized as one of the foremost among American men of letters. His poem, "Snowbound," alone, would characterize him as unsurpassed in his eminently sympathetic and masterful interpretation of New England life.

The farm-boy friends of long ago, Jonathan and Greenleaf have not met for many years—not since the former came to the West, nor have they corresponded.

One day the Beede family is mildly excited by the arrival of a package of goodly size, for nothing has been ordered by any member of the household.

The wrapping bears the name and address of Jonathan Beede, and the contents of the box being brought to light, Jonathan with great surprise beholds a suit of fine, brown broadcloth clothes of regulation Quaker cut, with swallow-tail coat and straight collar. Accompanying this is a card bearing the autograph of John Greenleaf Whittier.

The men are of the same height and build, so it has been an easy matter for the poet to procure a suit of the proper measurements.

As Jonathan attires himself in the clothes for the first time, he is carried back in memory to childhood and the days of his early manhood when as a friend and neighbor he was intimately associated with the donor of the unexpected gift.

Perhaps he thinks somewhat wistfully and longingly of the attainment of his boyhood friend. John Greenleaf Whittier has achieved the height of eternal fame, but as to Jonathan Beede, the Yankee farmer—this "exemplary Friend," this man who was so very, very kind, who never wronged human or beast or bird, with a lengthening line of worthy descendants, one of whom may some day startle the world of thought—who shall say that in the great impartial heart of nature and in her farflung compensating plan, he does not hold as honored a place as his poet friend?

In the Friends' burying ground at the edge of the little Iowa town, Jonathan Beede rests in the brown broadcloth suit.

LeGrand, Iowa.

Three Tapers

Three tapers grace my Temple's altar-rail;
Their constant flame illuminates my way:
I call them Wisdom; when I heed their light
They guide my feet, my hands, and all I say.

Too often I desert the holy hush—
Ignore the peace my Temple has to share,
But when through pain and error I return,
I thrill to find my tapers burning there!

LUCILE CHANDLER.

Minneapolis, Minnesota.

Power Unseen

Let me be silent, Lord, as is Thy mien—
Always my soul has loved the silent things,
For in them I have felt a power unseen,
Which makes the chrysalis burst forth with wings,
That bids the stark, dead tree to bud, and brings
The hidden flower from out the shell-bound seed,
And wakens earth anew to untold springs:

A power which makes the sunsets come and go,
Though clouds may often hide them from our sight,
The breathless hush of softly falling snow,
The holy calm that marks the star-gemmed night.
Let me be silent, Lord, and feel Thy might
And hear the Still Small Voice within my soul—
Then quietude will be a sacred rite.

SARA R. STANSBERRY.

Whittier, California.

*The writer has inherited from his great-aunt, Lydia Beede, one of the brass ladies and a pewter plate that figure in the story as the property of Ruth Beede, and to him also has come the grandfather's clock that John Greenleaf Whittier often saw in boyhood. As this article was being written, the ancient timepiece has been ticking away in the hearing of the writer, as truly and valiantly as it ticked one hundred and fifty years ago.

IN ANNUAL MEETING AT POUGHKEEPSIE

Associated Committee on Indian Affairs Makes Two Im- portant Decisions

At the invitation of Friends in New York Yearly Meeting, the Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs was held this year in the attractive meeting-house at Poughkeepsie, New York, on April 29, and 30. Over-night hospitality was generously provided by Poughkeepsie Friends, and meals were served in the church dining room.

Thirty-nine Friends, representing seven Yearly Meetings, also four non-Friends, were in attendance at one or more sessions, including thirty-one out-of-town visitors, at least twenty-three of whom were members of the Committee or official delegates. Thirty-four members sent regrets. Three persons represented other organizations interested in Indians: Miss Bertha Eckert, National Y. W. C. A. Secretary for Indians; Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council and G. E. E. Lindquist, of the Society for Propagation of the Gospel. Miss Eckert and Mr. Lindquist, from long association with us in service, are counted almost as members of our Committee, and very helpful ones.

Dr. Dawber was particularly helpful in the discussion of a proposed survey-study of our work in Oklahoma, which was considered in two sessions. Douglas V. Steere, a member of the American Friends Service Committee's Board of Directors, was also present and especially helpful in that connection.

Other special representatives in attendance were Faith A. Terrell, of Wilmington Yearly Meeting, a member of the Executive Committee of the American Friends Board of Missions, and a representative of that Board on our Office Advisory Committee; also Charles G. Cook, of New York Yearly Meeting, a member of the American Friends Board of Missions and representative of that Board on our Finance and Budget Committee. William E. Byerly, of our Kickapoo Mission Center, attended as representative of our Workers Field Council in Oklahoma, bringing his personal report and answering many questions about the work on the field.

Reports and messages were presented from all the missionary workers in Oklahoma, including a farewell message from Eber and Martina Hobson, who are resigning this Summer after fifteen years of service among the Big Jim Shawnees.

Because of continual shortage of funds, the Committee reluctantly decided to postpone appointment of successors to Eber and Martina Hobson for one year and to rent the Big Jim Mission property during that time, hoping to find renters who will help to carry on the Sunday School and will be of helpful influence in the community. This important decision was made only after much discussion and with great regret, but the Committee was forced to reduce expenses to avoid going into debt. Spiritual needs of the people in the Big Jim Community are so great they can scarcely be imagined by most Friends, and the Indians, including Chief Little Jim, were never so responsive as now, which makes it very hard to leave them without resident Christian leadership.

During the past six months plans were begun for a survey-study in which members of the American Friends Service Committee and the Mission Board of the Five Years Meeting had been asked to cooperate. At the request of the Indian Committee, Douglas V. Steere and Clarence E. Pickett submitted a tentative plan for such a survey which was read in the Poughkeepsie meeting and aided in the discussion. After careful thought and expression from almost all in attendance, it was decided to undertake the survey this Summer.

One week later, A. Willard Jones, a member of the faculty of Westtown School and formerly for several years on the staff of Friends Mission at Ram Allah, Palestine, was secured to make this study. He will spend five or six weeks in Oklahoma, in June and July, visiting all our centers of work, interviewing as many people as possible in addition to our own workers, and will seek every possible means of gathering facts which will aid in analysis and evaluation of the needs which exist and the service which Friends Indian Mission Centers are now rendering. His findings will be studied carefully, as an aid towards deciding future plans for the work in Oklahoma, where changes should be made and how our service may be more effective. The convincing information provided by this study should also help substantially towards adequate support.

RUTHANNA M. SIMMS.

IT IS NOT YET TOO LATE TO REGISTER!

What promises to be one of the most notable gatherings of Christian leaders and workers ever assembled in this country will be the forthcoming Convention on Christian Education, to be held at Columbus, Ohio, June 28, to July 3. It is being planned by the International Council of Religious Education.

Among the outstanding speakers listed for the convention are: President Albert W. Beaven, of Colgate-Rochester Seminary, who will deal with "The Christian Challenge to the Community"; Dr. Wm. H. Boddy, pastor in Minneapolis, who will speak on "The Heart of the Christian Message for Personal Living"; Dr. Ernest F. Tittle, noted pastor of Evanston, Ill., who will present "The Christian Challenge to Group Conflict"; Dr. Hornell Hart, of Hartford Seminary, who will consider "Making the Challenge Effective through Christian Education"; Dr. W. C. Bower, of the University of Chicago, discussing "The Local Church and Its Educational Program"; Dr. Douglas Horton of the Hyde Park United Church, Chicago, who will treat "The Christian Challenge to State-Church Relationships"; Dr. Arthur H. Compton, scientist and Nobel prize winner, delivering the closing address; and a host of other outstanding leaders who will participate in the convention.

Experienced leaders will lead conferences on Children's Work, on Youth Work, on Adult Work, on Christian Home Life, on Evangelism, Stewardship, Church Administration, Vacation Church Schools, Drama in the Church, Youth Work in Church Colleges, Recreation, the Co-ordination of Community Agencies, Church Extension, World Missions, Rural Church Work, Visual Education, the Alcohol Problem, Crime and Delinquency, World Peace, Race Relations, the Industrial-Economic Problems, Laymen's Work, Family Life and Parent Education, Christian Leadership for the World, etc.

Many sections of the convention will offer great appeals to pastors. Besides the regular sections for Christian educational leaders, there will be groups especially for pastors, dealing with such major questions as, the place of Christian Education in the local church, the administration of the total programs of the church, and Christian Education in the small church.

The convention offers a special opportunity not only for all pastors, but also for Sunday school superintendents, chairmen of Christian Education in the local meetings, teachers, officers of the Sunday schools, and college instructors in religious education.

Our own Board on Christian Education will be officially represented at the convention through its different departments.

It is not too late now to register for the convention. The registration fee of \$5 may be sent, along with application, to the Board on Christian Education, 101 S. 8th St., Richmond, Indiana.

The bigger the cause in which a man loses himself, the bigger the life he finds.

SOME THINGS THAT PRAYER MAY DO FOR US

BY H. MILLARD JONES

The prayers of the righteous have a powerful effect. James 5:16.

The above statement from the Moffatt translation is very suggestive of the fact that prayer is a very effective exercise. We are not particularly interested in any specific definition of prayer; probably any or all definition will suffice. Too much of our time is spent in defining religious exercises and not enough in engaging in them. We wish to suggest some of the effects of prayer and worship on the individual, the home and the group. Consider these very interesting and suggestive statements:

"The home is a spiritual entity. It is built out of the imponderable things of the spirit. Loyalties, memories, imaginations, sacrifices, joy, laughter and tears build a home. Reverence, modesty, tact and delicacy sustain it. The home is a sanctuary and across its portals should forever remain inscribed in letters of flame: 'Verily this is the House of God and this is the Gate of Heaven.'" ("Religion in a Changing World," by Rabbi Silver.)

"Family worship is the beginning of social religion. The father was the first priest, the hearth the first altar, the mother and children the first worshipping congregation, and the structure which sheltered them the first church. The home is the world's Holy of Holies. In the nurture and true expression of religion its place is primary and unique."

"Few things, if any, will so unify the life of the family, incarnating the common praise and penitence and goodwill; so purify and sweeten the family intercourse, curbing tempers, encouraging unselfishness, inspiring service, and bringing forth the fruits of the spirit, which are love, joy, peace, longsuffering, goodness, faithfulness and self-control, as worship in the home." (The two above quotations are from "Training the Devotional Life," by Weigle and Tweedy.)

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth." (Psalm 145:18.)

"In all thy ways acknowledge Him, and He shall direct thy path." (Proverbs 3:6.)

"Pray lest ye enter into temptation." (Matt. 26:41; Mark 14:38; Luke 22:46.)

All of which brings us to a consideration of the immediate effects of prayer. These that are listed below are, I think, true of those who pray whether as groups or as individuals.

The first effect of prayer is to create and strengthen within those who pray the consciousness of God's vital, living presence so that the statement of the Apostle Paul (Acts 17:28), "In Him we live and move and have our being," may

be realized in every day life as an actuality. This surely is a mystical experience or relationship. The element of mysticism is present in all of our religious life whether we recognize it or not. "A mystical religion is an overbrimming experience of contact, fellowship, or even union with a larger life which impinges on our own life. It is a form of religion that builds on the consciousness of acquaintance with God through direct and immediate experience of Him." (Rufus M. Jones)

Secondly, this God consciousness, the result of prayer, lends motive to life. We come to recognize the truth of the statement made some years ago over the radio by Harry Emerson Fosdick: "Things are driven from behind by circumstances; persons are drawn from before by possibilities." As we realize the presence of God in our lives we see before us the possibility of becoming more and more like Him.

Thirdly, the God consciousness builds up morale. It seems that morale is founded upon these three things: conviction, courage and confidence, which are dependent to a large extent upon the prayer life of an individual or group. A study of the stories of Esther and Nehemiah illustrates to us this fact. (Read Esther 4:16 and Nehemiah 2:4.)

In the fourth place, the God consciousness strengthens the moral life. It gives a basis for ethics. The God consciousness discourages immorality by pointing out the highest ideals, and leading to that experience of cleansing and purifying which the yielded soul knows. It creates the desire for purity. Jesus had this in mind, I think, when He said: "Pray lest ye enter into temptation."

Finally, the consciousness of the presence of God in the life of a person or group encourages unselfishness. Communion with One who gave Himself entirely and lovingly for others will and does cause to be imparted to the communicant the spirit of unselfishness. The God consciousness, through love, constrains us to pour out our lives in service to those about us.

Minneapolis, Minn.

WHEN LOVE IS DOMINANT IN THE HOME

From the room where the rites of the family laundry were being performed came the subdued hum of the motor which drove the washing machine, and the swish of the water being pressed from the sodden clothing. But above the other sounds came a softly sung message that lifted the day's hard task to a higher level:

"There is beauty all around,
When there's love at home;
There is joy in every sound,
When there's love at home.

COMMUNING WITH NATURE

The Douglas Firs and Hemlocks

BY FLOYD SCHMOE

When I first came to the University of Washington, the campus was magnificently adorned with huge Douglas Fir trees. Some of them were ten feet in diameter, three hundred feet high and eight hundred years old. A few years earlier the campus had been hewn from a virgin stand of timber. These old veterans were too beautiful, too grand, to cut. They were left to inspire the coming generations of students.

Years ago the last of these trees fell, or were cut to keep them from falling. Grown in the shelter of the forest, supported and shielded by a thousand companions, they were poorly equipped to stand alone against the onslaught of the elements; their roots were designed for a sheltered life.

On the great sphagnum bog to the north of the city, hemlocks grow. The winds from the sea sweep unfettered across the level plain. Underneath, the peat moss offers scant anchorage, but the roots spread wide and the trees stand. Some have actually modified their main roots into vertical I-beam shapes, much stiffer than round roots of the same dimensions. Nowhere but in the bogs do hemlock make this adaptation.

Though plants may not think, they do meet new conditions with new resources. Perhaps they are not the "chosen ones of God," but they are of God and his strength is sufficient unto them.

Lord, "thou hast enlarged me when I was in distress . . ."

Seattle, Wash.

Peace and plenty here abide,
Smiling sweet on ev'ry side,
Time doth softly, sweetly glide,
When there's love at home."

The minister in his study mused upon the strange combination of what is often thought of as drudgery, and the appealing sweetness of the song and the singer, and resolved that his congregation should have a chance in the near future to sing that very song. What tragedies might be averted if love could ever reign supreme within every family circle! Some one, not so long ago, rather cynically remarked that there were two things above all others the average American desired—a home, and a car to get away from home. Where love is dominant, home will be the place that will draw both young and old back to itself as steel is drawn by the magnet. When people seek to found a home on such futile grounds as economy, or convenience, or base it merely on a civil contract, they will surely meet with speedy disillusionment.

RELIGIOUS TELESCOPE

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Editorial

Words That Should Echo and Re-Echo in Our Ears

WHEN Maude Royden of England was in this country a year or so ago speaking under the auspices of the Emergency Peace Campaign, she dinned these words into American ears: "America, I beg of you, stay out of the next war. There are those of my countrymen who will urge you to come in—already they are starting their program. But I beg of you, pay no heed to them; stay out of the next war."

How well she knew of what she spoke! Shortly before his recent death, her distinguished fellow countryman, G. K. Chesterton, said bluntly: "Getting the United States lined up to fight for British interests in the Orient is the most immediate practical question in English politics today . . . Can we rope them in to fight or threaten the Japanese? . . . American opinion is inflammable, and just as we got up the cry, 'to h— with the Hohenzollerns and Hapsburgs,' so we might get up a slogan for the Pacific." This is pretty rough and crude, to be sure, but is too true an indication of British foreign policy as it relates to the United States.

Unhappily, there is abundant evidence to point to the fact that our State Department is inclined to chart a policy that is right down the British alley. For a graphic and impressive statement of the dangerous trend of that policy, we commend to our readers the article, "Where Are You Going, Mr. President?" by Hubert Herring, which appeared in *Harpers Magazine* for May.

Let's do some sloganizing of our own: keep America out of war! Some would have us "remember the—Panay!" It were far better if we can get the American people to remember the earnest words of Maude Royden.

America Must Not Take the Road Back

THE nations of the world are in rapid and disastrous retreat. That it is a retreat, not from an actual battlefield, but from the high principles of world cooperation for peace and justice, makes it not less but more demoralizing. Like the traditional king of France, the nations marched up a hill—to Geneva—and then marched down again—on their way back toward 1914. Under the pretense of sole anxiety for maintaining peace, the great powers appear ready to betray every principle of freedom and justice, and to abandon the small nations to the greed and ruthlessness of aggressor nations, while they resort to the duplicities of power politics to maintain their own imperial interests. It is a sorry, sordid picture.

There is still a way out, however, for those countries in which there is continued opportunity for exercising the

public will for peace. But foreign affairs as well as domestic policies must be brought within greater democratic control. The unmistakable and determined trend of the Administration at Washington toward the dangerous game of power politics tends to strengthen the public demand for some such measure of popular and effective expression as was attempted through the Ludlow Amendment. We hold with Theodore Roosevelt that "the majority of the plain people will, day in and day out, make fewer mistakes in governing themselves than any smaller body of men will make in trying to govern them."

In this connection it is encouraging to note that Dr. Gallup, Director of the American Institute of Public Opinion, reports that the American public "has a passionate desire for peace"; that "it believes it was a mistake for the United States to enter the World War, and is strongly averse to entanglements that might lead it into another"; also that "in terms of a war referendum, a majority declares for a popular vote before declaring offensive war."

Regardless of whether or not the Ludlow Amendment was wise and practicable, the President's course in using all the power of the Administration to prevent open discussion of the measure in Congress was dictatorial and indefensible. He betrayed the spirit of democracy he so eloquently espouses, virtually denying, through the Presidential pressure that he was able to exert, one of the fundamental guarantees of the Constitution. If the public finds some such measure necessary as a barrier against taking the road back, the right of a popular referendum may yet be invoked.

How Foolish Antipathies Impoverish Us

NAZI "culture" continues to flower in the most curious ways, as reported by Nofrontier News Service. Ibsen's "Peer Gynt" was played without Peer Gynt's praise of the Jews. Handel's Old Testament oratorios were critically examined for their "Jewishness." And now Laurence Housman's play, "Victoria Regina," is being played without Disraeli! The scene between Queen Victoria and Lord Beaconsfield has been omitted on "racial grounds." A Jew cannot be portrayed on a German stage as anything but a villain. It is an eloquent testimony as to the poverty of first-class acting talent in Nazi-land that the role of Queen Victoria had to be entrusted to two actresses, one playing the young queen and the other the old queen, neither of whom was equal to the part.

Similarly, the lights have been put out in Fascist Italy on the ever popular opera, "Aida," by her own famous composer, Verdi. Of course Verdi, in making the Ethiopian slave girl, Aida, the heroine of his tuneful and appealing opera, could not foresee the time when Italy would

be substituted for Egypt as the ruthless conqueror of her country. It is too deadly a parallel, so it's lights out for Aida in "Italia, oh Italia, land of beauty and of song."

It is easy, however, to point the finger of scorn at countries whose fantastic pride of race makes such a foolish show of itself, when similar demonstrations are to be found all around us. What may be said of an Amer-

ican community, which prides itself on its Christian culture, that in choosing talent for a season's concert series would turn down one of the greatest artists of our day because of her color? It is we ourselves who are the pitiful losers when we cut ourselves off in our pride and prejudice from those so well able to contribute to the fullness and richness of life.

It Is the Voice Upon the Mountain

BY DR. JUDAH MAGNES

EVERY Hebrew schoolboy is familiar with the Haggadah in Talmud Berahot concerning the martyrdom of Rabbi Akiba. Despite our familiarity with this tradition, one trembles each time this account is read, the more so in our own fateful days that resemble that far-away epoch in many ways.

"As they brought Rabbi Akiba out to his death, the hour for reading the 'Hear, Oh Israel, the Lord our God, the Lord is One,' had come. As they were torturing him with iron prongs, he took upon himself the yoke of the Kingdom of Heaven. His disciples said to him: Our master, even to this extreme? He said to them: All my days I have grieved over the passage, 'Thou shalt love the Lord thy God with all thy soul,' meaning thou must give away thy very soul. I have said: When will it come to me to fulfill that? And now that it has come to me, shall I not fulfill it? He kept drawing out the word, One, until his soul went out at the word, One. A voice came and said: 'Happy art thou, Rabbi Akiba, that thy soul went out at the word One.'"

The first word of Genesis proclaims the creation of the world—the something from nothing—by the Creator, the One. The Bible, the Apocrypha, the Pseud-epigrapha, the Mishna, the Talmud have sanctified the name of the One, "who formeth light and createth darkness, who maketh peace and createth evil." The philosophers have laboured to bring proofs for the existence of the One, and those sacrificed by the Crusades and the Inquisition have, while burning at the stake, drawn out the word, One. The banished and persecuted in Austria and under other rules of violence are taking upon themselves at this very moment the yoke of the Kingdom of Heaven.

A Song to the Unity—a song long, deep, exalted, without surcease for even a moment: "The King, the King of Kings." "He is One and His name One." "One and not a second." Is this merely a mathematical formula, philosophical dialectic, some play in the logic, or some other abstract exercise? "The jealous God." The jealousy of God as a man

This is the Commencement address given in April at the Hebrew University in Jerusalem, of which Dr. Magnes is President. While it is couched in language suitable to his audience, and therefore somewhat strange to the American and the non-Jewish ear, it has in it the prophetic note of an Amos or a Hosea. Dr. Magnes has given such prophetic utterances a number of times and has often suffered misunderstanding on the part of his own group because he feels distinctly that nationalism alone without the religious message of Judaism will not stand the test of time and experience.

is jealous of his fellowman—a kind of imperialist rivalry above?

The answer of the Jewish tradition has been simple: the betterment and renewal of the world through the Kingdom of God means the mastery of evil through good, the triumph of righteousness over wickedness, the rule of the One Creator over satanic and devilish powers, over bloodthirsty kingdoms, over savage brutes in the guise of man.

This is the central teaching of Judaism, its doctrine of doctrines; and all the rest is but commentary. It is through this that Israel has influenced peoples and religions.

In our own days, days of decision in the life of mankind, it becomes possible to comprehend somewhat the true significance of the Jewish doctrine of monotheism, for many of us perhaps for the first time. For do we not see before our very eyes all the conditions leading to the formation of dualistic religions, the belief in two powers, two divinities who share in the creation of life and human destiny? We are witnesses to the combat, so it would appear, of two creative, primeval powers, the good and the bad. Here Ormuzd, there Ahriman. Is it not a fact that in the hearts of myriads of men created in the image there is justice and mercy, righteousness, pity, friendliness? And is it not equally a fact that there is wickedness, savagery, serfdom, torture and torment to carry out the arbitrary

will of the tyrant "who builds cities in blood and establishes them in iniquity?" Life itself would seem to be the resultant of this eternal conflict. Today the good, tomorrow the evil is in the ascendant, and thus has it been through the ages, and the fate of the world and that of man upon the earth is not yet decided.

The demons and devils of today have a Kingdom of Heaven of their own—the raining down from heaven of fire and brimstone, upon cities full of children and the aged, and from fear man crawls "into the crevices of rocks and the holes of stones."

But in Judaism, the One! The One from the first day of the creation to the end of days, the One in the revelation on Sinai and in man's free will to choose the blessing or the curse. "Beloved is man that he was created in the image. . . . Beloved are Israel that they were called the children of God and that a precious vessel was given them, the way of good and a rule of life."

What are we to say of this Judaism, this people? In the course of his long history not only has Israel believed in the One and in His reign over the earth and those that dwell therein, but he has held that man himself and Israel, as the servant of God are capable and worthy of helping Him in establishing the rule of the good over the bad.

Perhaps Israel is a foolish and unwise people. Do not almost all appearances testify against him? Not only has he himself suffered contempt and shame, the shame of Egypt for more than four hundred years, pain and servitude in almost every age, but life itself testifies that in man's makeup there has been evil from his youth, from his beginnings on the earth up to the rule of the wicked of our own day.

Yet this unique, this strange people proclaim the One, in good and in evil, in days of affliction as well as in their vision of messianic days. They can do no other. This is their essential being, a primary elemental phenomenon. It is the voice upon the mountain. In this he is Israel.

How difficult is the acceptance of the

yoke of the Kingdom of Heaven! It is not just facile optimism. Judaism has never feared to face the possibility of a catastrophe to the world. Before the coming of the day of redemption, it always pictured a period of utmost agony, the wars of Gog and Magog. The day of the Lord—"a day of sorrow and distress," "a day that cometh like an oven and all the doers of violence and wickedness shall be as straw and stubble . . . a day that will leave them neither root nor branch." And thereafter there shall remain only a remnant to Israel, "the pickings of a shaken olive tree, two, three berries at the top of the branch."

In the same Haggadah concerning Rabbi Akiba, it is said that the Roman Government of the time "had decreed that Israel should not engage in the study of Torah. There came Pappus

ben Judah who found Rabbi Akiba gathering together large congregations and publicly teaching Torah. He said to him: Akiba, have you no fear of Government?" Akiba then told Pappus a parable concerning the fish and the fox.

"Not many days had passed, and they seized Rabbi Akiba and bound him in prison, and they seized Pappus the son of Judah and bound him next to Akiba. He said: Pappus, who has brought you here? Pappus answered: Happy are you, Rabbi Akiba, that you were seized because of the things of the Torah. Alas for Pappus that he was seized for meaningless things."

It is with this deep cry, which today we understand all too well, that I close my words to you, my young comrades. Happy are you that you have not been

engaged upon meaningless things. May you be worthy of bringing together large congregations and enlarging upon things of the Torah. If, heaven forbid, you be seized, happy are you that you will know for what you have been seized—for things of the Torah, for the heritage of Rabbi Akiba.

Scripture says: "Thou shalt walk after the Lord thy God." Our sages ask: Is it possible to walk after the Shekinah which is a consuming fire? They answer: Walk after his attributes—who clotheth the naked, visiteth the sick, gracious and merciful. Happy are you if you are enabled to carry out the injunction to love the One "with all thy soul," to take upon yourselves the yoke of the Kingdom of Heaven, to prolong the word, One.

When Cowardice Rules the World

BY CARL HEATH in *London Friend*

IT is difficult to consider the present state of Christendom without a certain cold feeling akin to despair. Here, in what we have imagined to be the very heart of European civilisation and Christian culture, brute force reigns supreme. This is true not alone of the Fascist dictatorships, stretched now in an unbroken line from the Baltic to the Mediterranean, and subjected, with a certain strange willingness, to a ruthless rule checked at no point by moral hesitation or humane revulsion in its use of cruelty. It is true also of Bolshevik Russia in the East, now grown so bloody-minded that its keenest supporters are in passionate protest. In the West, Spain lies bleeding to death in the throes of a merciless civil war.

We ourselves are spending £1,500,000,000 on the most efficient, the most deadly, the most costly weapons of material destruction: battleships and aeroplanes, tanks, poison gases and submarines. Present happenings suggest to our countrymen naught but a revision of this programme in the direction of increased cost and speed.

And this is Christendom in the age of progress and science!

The Far East is also in the grip of a merciless war, and America is arming heavily.

All this post-war disease of more war, and more war preparations, should challenge us to some deeper thought as to where we stand and what we rest on, and what answer we can give to a situation that is the diametric opposite to what we have imagined as the way of Jesus Christ.

For as we consider one brutal act

after another: the destruction of Abyssinia, the rape of Austria, Barcelona in flames, the executions in Moscow, the massacres in China, we are deeply tempted: force for force, in the guise of compassion; hardness for hardness, in the guise of justice; war for war, in the guise of law and order! That path does pull us at all times, for it seems to offer satisfaction to outraged conscience. Yet we know the price. We know that there is no Christian remedy and nothing creative therein.

The state of Europe is the product of force and fear, and of counter-force and fear. Mr. Churchill's barbaric remark on March 3, 1919: "We are enforcing the blockade with rigour. . . . Germany is very near starvation. . . . Now therefore is the moment to settle," reflected a spirit and an action that involved a moral ruin. Ruthlessness sown freely has produced a fearful crop. No force will undo this ruin. The streak of "sin" in men is too deep to make other than illusion the thought that some men are good enough to set things right by the use of power-politics.

The present fear that rules the world needs something like a divine courage to its cure. That is why it is so essential that a Christian community like the Quaker Society should re-examine itself and know with clarity what are the values it rests upon. I conceive that a really redemptive foreign policy must, for us, start with an ever new and firmer grip upon the central fact of God. Man is doing his worst, yet we know that God *is* and *reigns*. If we do *not*, if the strongest thing in our mind is the strong

man armed, we have nothing to offer to a world of violence. It is a pain to note how many now turn to force, hoping to be the most strongly armed of all, and so to impose *their* sense of right on a violent world.

But this God we rest on is not the God of vengeance and power but the redemptive God; the Divine Charity, as Evelyn Underhill has it. This means that in face of the utmost ill we have still to root *our* foreign policy in "that of God in man," be the man a Hitler, or a Mussolini, or any other. Let it be said that without question the Christian policy can never be deterred from the proclamation of right and the absolute protest against "wickedness in high places"! But the Christian community is not a mere court of justice. To its foreign policy belongs the search for the divine response: "God's witness in the Turks, Jews and Moors . . . in your slavery and captivity," wrote George Fox to the captives in Algiers. Moreover this policy means the definite restitution of victory spoils, the calm pursuit of economic justice and co-operation, the determined and sustained effort at the understanding of needs, and at concerned friendship. Whilst there is no real attempt to uproot the injustices and to meet the grievances of nations that stain our common existence, there can be *no* nations entitled to call themselves "peace-loving." And whilst there is no deep charity in policy there is no imitation of Christ.

Europe to be rid of its paralysing fear needs a statesman backed by a people so persuaded to try the way of the Divine Charity that he can break through

with a foreign policy of "*as thyself*." That is the real burden of the Van Zee-land report; that must be the main governing principle in any colonial settlement; that must rule in any creative agreement for peace in Spain; that must be the resultant of any fruitful undertakings coming out of "conversations"—Italian, German, or any other.

In these days when cowardice rules the world, let us proclaim afresh our deep conviction that God reigns, and our certainty that none can speak to the condition of re-barbarised Europe as can the Lord of Life. For Europe is dying of its own brutality and fear, dying in its culture and civilisation. Much increase in Nietzschean "blond beasts" and

supermen does not alter that fact. It confirms it. Europe's need is a fresh, vital inspiration creating a wholly new confidence; an inspiration confirmed in constructive action in the material things of life. "Inasmuch as *ye did it*" is always the commanding word of Jesus. Christ is here thinking of the "common interests" of human kind. There is no hope of appeasement, or of reconstruction, or of confidence, or of faith, in the miserable doctrine so often proclaimed of "British interests first and last."

Let us remember at this time our friends who suffer in countries more heavily hit than ourselves. If we *could* crush the rulers whose evil deeds we object to it could only be through further

intolerable suffering, healing nothing. But Christ's gospel is not a gospel of peace by force. It is a gospel of transformation. All foreign policy for the friends of Christ must have this quality. The international situation cries out for this kind of Christian statecraft. The moment is dark but not for despair. "There are other elements and qualities in the human mind besides fear. . . It may have been the element of hope in our minds that led us to think that it was worth while trying to cut this vicious circle in which the policy of Europe is surrounded." If that were true when Lord Halifax spoke in February, it is true now *and urgent*.

You, too, Are a Propagandist

BY SIDNEY HUNT

EVERYONE is a propagandist, consciously and unconsciously. Intentionally, we repeat statements given us through advertising and publicity campaigns about products or causes which we favor. If a Mrs. Jones buys a new electric range, she will read some of the literature accompanying it, in which the words, let us say, "cooks faster and cheaper" are repeated several times. She will read publicity articles about this new range on the women's page of the newspaper. These items she assumes are straight news. Actually, they have been prepared by the advertising agency. In these articles will also occur the words, "cooks faster and cheaper." When Mrs. Jones tries out her range, if she finds that it does cook faster, sometime during the day she will boast to Mrs. Adams next door about her new range. She will say that it cooks faster and she will probably add that it cooks cheaper, although she may not yet have seen her electric bill. She has voluntarily absorbed propaganda. But more often we are unconscious propagandist. A man may see in a newspaper that the Hungarians have a new dictator. By way of making conversation, he will say to his companion something like, "Well, them Hunkies need somebody to tell 'em how to live." He may never have been to Hungary. He likely knows no more of Hungarian culture than that there is a Hungarian Rhapsody—which he would probably attribute to Gershwin if asked. Nevertheless, he brands the foreigners as Hunkies, and enemies of democracy—for the sake of his own importance.

The greatest wholesale use of propaganda occurs during war time. And it is then that you and everyone else are

A graduate of Haverford College, Sidney Hunt taught for a time at Friends School at Ram Allah, Palestine. He is now in the advertising business in Detroit.

most dangerous as propagandists—intentionally and unintentionally. During the 1914 war, 10,000 men were employed in the United States alone, manufacturing "War News," which was accepted and repeated as truth.

CONDITIONING THE PUBLIC MIND

Harold D. Lasswell in his book, "Propaganda Technique in the World War," points out clearly that the stupidity of modern warfare is so apparent that propaganda is by necessity the first war machine to be brought into action:

"So great are the psychological resistances to war in modern nations, that every war must appear to be a war of defence against a menacing, murderous aggressor. There must be no ambiguity about whom the public is to hate. The war must not be due to a world system of conducting international affairs, nor to the stupidity or malevolence of all governing classes, but to the rapacity of the enemy. Guilt and guilelessness must be assessed geographically, and all the guilt must be on the other side of the frontier. If the propagandist is to mobilize the hate of the people, he must see to it that everything is circulated which establishes the *sole responsibility* of the enemy."

Anti-war organizations, constantly observing affairs in Washington, warn that the United States is now being subjected to propaganda conditioning for its part in approaching war. An insight into some of the more common tricks used to spread propaganda will help individuals guard their thoughts

against the influence of half-baked statements and infiltration of rumors and planned lies which are the "conditioners" necessary in preliminary preparations for modern war.

AND THE PUBLIC FELL FOR IT!

War propaganda does not change essentially from one war to the next. The stories are merely redressed in current fashions. An excellent example of the half-baked statement type of propaganda used to whip up men's unwillingness to fight is Senator Lodge's speech to Congress when he was trying to urge the United States to enter the World War:

"This is a war, as I see it, against barbarism—organized barbarism panoplied in all the devices for the destruction of human life which science, beneficent science, can bring forth. We are fighting against a nation which, in the fashion of centuries ago, drags the inhabitants of conquered lands into slavery; which carries off women and girls for even worse purposes; which in its mad desire to conquer mankind and trample them underfoot has stopped at no wrong, has regarded no treaty. What we want most of all by this victory which we shall help to win is to secure the world's peace, broad-based on freedom and democracy. We shall achieve this result, and when we achieve it we shall be able to say that . . . we have not fought in vain."

Consider now the truth and the rationality behind this glowing speech which did much to kill and cripple hundreds of thousands of American Citizens. The Senator referred to Germany as a nation "which drags inhabitants of conquered lands into slavery." Only fifty-seven years before this speech was made, the United States was the greatest slave market. The British Empire operated a very lively trade in slavery.

Slavery had never been prominent in Germany.

The Senator referred to Germany as a nation "which carries off women and girls for even worse purposes." It wouldn't be a good war without a little sex interest, but the Senator seems not to have realized at the time that prostitution is one of the better-known by-products of French civilization, and that the two great centers for the white slave traffic were and still are located within the noble British Empire—Cairo and Singapore.

The Senator referred to Germany as a nation "which in its mad desire to conquer mankind and trample them underfoot has stopped at no wrong." At the time the Senator was speaking, England had already conquered one-fourth of the world, and France had conquered one-fifth.

SUCH IS JOURNALISTIC FINESSE

Propaganda is widely disseminated in newspapers by the method of rumor "from usually well informed sources," or "from authentic circles." The rumor is published often with the statement, "Confirmation of the facts is expected within a few days," or "Authorities are investigating." Such rumors were disseminated widely throughout the United States and England during the World War, and were used to fan the hatred of the Americans against the Germans.

Stories of atrocities committed by U-Boat captains were strong factors in bringing the United States into the War. They were generally believed and the resentment still lurks in the memory of many people. Yet our own Admiral Sims, in 1923, in a statement to the New York *Tribune* said, "There exists no authentic report of cruelties ever having been committed by the commander or the crew of a German submarine. The press reports about cruelties were only meant for propaganda."

ALL HAIL FREEDOM OF THE PRESS

Sometimes propaganda is out-and-out lying on the part of a rabid patriot, carried away by his own enthusiasm; sometimes it is government manufacture of "War News." John R. Rathom, editor of the *Providence Journal* reported a series of sensational, thrilling, coded messages exposing German propaganda which he said were pulled out of the air by his secret agents and his own secret wireless operators. Editor Rathom later confessed that most of his revelations were products of his own romantic imagination. He confessed only after he had built up a strong spy scare from coast to coast in the United States. His confession was not made public until later, because the faith of the great American public had to be maintained in its Press.

How many times does a newspaper publish a denial of a misleading headline, or state that "official sources" have failed to confirm the rumor which was the previous week's sensational headline? Millions of people may read an unauthenticated rumor on page 1, but only ten or twelve will notice a mild retraction of that rumor three days later hidden at the bottom of page 8.

Recently a Detroit paper published screaming headlines about a Japanese spy scare spreading across the whole Pacific coast. Other Detroit newspapers did not feature the news. The following day some trivial local interest had driven the spy scare out of existence. There was no followup, no authentication, no statement about what the Government had done about the spies. As far as the newspaper was concerned, it was dropped. But in the minds of the readers, there was one more war seed of anti-Japanese prejudice planted, and for all we know, it may be the product of another John Rathom.

HOW TRICK PHOTOGRAPHY HELPS

Examples of authorized war lies by the government are extremely numerous. Because photographs are generally thought never to lie, photographs are almost always used to help tell the lie. In Vienna during the World War, a concern manufactured propaganda pictures and sold indiscriminately to both war parties. One picture showed men in Germany standing in a soup line. It was used in Germany to show how well prisoners of war were treated. It was used in England to show how effectively the British blockade was starving the Germans. A rumor was circulated that the Kaiser boiled his soldiers, fallen in battle, in a glycerin factory. One of the allied propaganda bureaus captured from German soldiers photographs of a cartload of horses being taken away to a glycerin factory, and a truckload of German soldiers being transported for burial. It occurred to the propagandist to switch the captions so that the picture would show a truckload of German soldiers being carted off to the glycerin

factory. The picture made excellent propaganda in China where the dead are revered. That picture reached the United States from China, and contributed to the belief that the Kaiser was a monster—thereby fostering the necessary "sole responsibility" doctrine.

BEHOLD THIS NOBLE PATRIOT

At the beginning of the World War, a book called "Defenseless America" received wide distribution throughout the United States. It was written by Hudson Maxim. The writer said: "The main object of the book is to present a phalanx of facts upon the defenseless condition of this country, and to show what must be done and done quickly to avert the most dire calamity that can fall upon a people—that of merciless invasion by a foreign foe." His words seem to be still echoing today.

When this book was so popular, Americans seemed to overlook the fact that if the Germans were incapable of successfully invading neighboring France, it was hardly reasonable to think that they could cross the Atlantic Ocean, with all their war machinery, and invade a country several times the size of France. Nor did the readers realize that Hudson Maxim's English brother, Sir Hiram Maxim, was the man who sold to the Germans the machine guns with which at that time the English youths were being mowed down! Hudson Maxim stated his single purpose, "to lessen a little the pernicious propagandism of the pacifists—to place a few more men upon the firing line—and to help Congressional appropriations for defense—," which would naturally include large sums for explosives and machine guns manufactured by his brother, whose enthusiasm for war was so great that it extended to Allies and enemies alike! The forces that were in operation immediately preceding the World War are still in existence today.

SAME OLD GAGS IN SAME OLD WAY

Examples of propaganda now being fed to the United States are easy to spot—if we are alert. Recall that at the beginning of the Spanish Civil War, the American newspapers assumed that the "Rebels" would be "Reds." American thinking in general associates Reds with revolution. Some of the early reporting had the Rebels desecrating churches. It took a while for the papers to straighten out to the fact that the Rebels were Fascists. As soon as that identity was made clear, the papers ceased publishing atrocity stories about the Reds, because it is stylish for the papers in the United States to be anti-Fascist. A correspondent, returning from Madrid and lecturing in Detroit, said he was amazed to see in a Hearst Movietone nuns in

(Continued on page 248)

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PERIL OF JAPAN LIES IN ITS SELF-DECEPTION

BY BISHOP F. J. MCCONNELL

About a dozen years ago I happened to be in Tokyo, Japan. I met at luncheon a few men who, I was told, had considerable influence in leading the public thinking of Japan. These men tried to outdo one another in upholding one theme. They insisted that the reason Japan was not understood by the world was the completely transparent sincerity of Japanese diplomacy.

They declared that the Japanese were suffering because of their utter honesty in putting all the cards on the table. Other nations, it appeared, could not understand this, for they thought there must surely be some trickery somewhere. The other nations were fooling themselves in regard to Japan in looking for tricks where there were no tricks. Finally the spokesman asked me if I did not think all this was true. I was the guest of the group and was personally receiving favors at their hands. So I made the dreadfully lame reply that this statement was news to me, and that in fact I had never thought of it before.

I have thought of it a good many times since. I pretend to no astuteness in such matters but I could not help seeing that the Japanese were talking out of wishful thinking, that they were rationalizing their policies with complete success.

That is of course what they are doing now. It is hard for anybody outside of Japan to believe that the Japanese do not see that their present course is one of utter brutality. Do the Japanese think of what they are doing as brutal? They do not. They think of themselves as acting out of benevolence toward the Chinese. If we fancy that the Japanese regard themselves as hard-boiled, realistically-minded brutes, we are mistaken. They have persuaded themselves that they are a noble, self-sacrificing nation of up-lifters. They say this themselves, and they believe it of themselves.

Now it is this self-deception which makes Japan such a source of peril. Voltaire once said that it is safer to have the affairs of nations in the hands of outright, self-admitted sinners than in the hands of the self-righteous, for the sinners have some traces of inherent decency which set up limits beyond which the sinner will not pass, while the self-righteous man thinks of himself as the mouthpiece of high idealism and that therefore he is at liberty to take as high idealism whatever enters his precious head.

It is well that we keep this peril in mind. The Japanese are not deliberate

brutes—they are a nation of the befooled and self-deceived. Their record in dealing with China through the past quarter-century is bad enough judged by standards of truth-telling, but their deceptions of themselves are greatest of all.

There is such a thing as a world public opinion. It is just as well, in dealing with a nation like Japan, to let that world opinion come persistently out into expression. This is not looking in the direction of war with Japan. War between the United States and Japan is at present out of the question because of the distances involved. I am not even advocating an embargo, though if Japan's chief creditors could get together an embargo would be most effective.

What I do protest against in a situation like this is all the advice so fully heaped upon us to be careful what we say about another nation, because of the possibility of arousing bad feeling. We have to run that risk. When we see a nation rationalizing its policies to the verge of lunacy we have to speak up. It is no answer to say that we have ourselves rationalized courses. To be sure we have, but we have stopped and pulled ourselves together before we got as far on the road to madness as the Japanese have gone.

THE RESTLESS DEAD

Above the graves of restless dead

In Flanders fields,
The larks are singing still
High in the blue;

And in between the poppies grow.
But sleep they not who died to end all war.

For their young lives they gave in vain;
Betrayed were they.

With failing hands they threw to us
the flaming torch;
But we broke faith with them who died
That peace might reign.

How can they sleep, these restless dead

In Flanders fields,
When groans of dead and dying men
Arise each day
From China's plains and sunny Spain,
While in their ears
Sound cries of children starving
And women wailing for their dead?

Our restless dead!
They cannot sleep, though larks
Are singing still above their graves,
And in between grow poppies red,
In Flanders fields!

ETHEL RAIFORD NEAVE.
Guilford College, N. C.

PORTRAYING ONE LITTLE WORLD OF PEACE

BY EDITH F. SHARPLESS
in *Canadian Friend*

I know a little world that is far removed from the world of strife and war around it. It is housed in a small bark-covered building into which the sunshine streams. Its citizens are very little people, and there are only thirty-five or forty of them. But the watchword of that little world is happy co-operation in play and in work. It is not that tears do not sometimes flow,—yes, even little fists sometimes fly, and a window pane was shattered by an angry little gentleman not many days ago. But it is the newly arrived inhabitants, who have not yet learned the meaning of citizenship in the kindergarten world, that disturb its peace.

For the world to which I allude, is the "Little Friends' Kindergarten" in Shimotsuma, founded ten years ago by Elizabeth Binford. Its citizens live there two or three years, and then pass on into the more gusty world of school. Some of the earliest are almost ready to graduate from middle school by this time. They entered the kindergarten as little individualists for the most part, and leave it (I will not say little "socialists"), at least on the road to being socialized.

The realization of how much the older children have advanced on that road during their stay in the kindergarten, is one of the great satisfactions of life. Somewhere in this little world there is a force that makes for social living. You feel it as soon as you enter the gate. If it is a sunny day, nine or ten children are as busy as bees in the sand box, together constructing a house and garden and the roads that lead to it. Another group inside the kindergarten have built a very extensive system of railroads with the building blocks. Others are at the swings or playing little group games of their own choosing. The spirit throughout is not rivalry nor self-seeking, but oneness and co-operation.

The presiding genius of this little world is Fukunishi Toriko San. She has been the guide, philosopher and friend of six successive graduating classes. A little gate in her garden fence leads into the kindergarten domain. She leaves behind her every morning a little girl, given to her last summer, but she takes with her her mother heart when she goes through the gate into the kindergarten world, and takes up the day's duties there. They are very varied duties, including serious participation in a game of "Hop-scotch"; applying consolation and perhaps a little mentholatum, to the child who has bumped his head, but nothing more than kindly

raillery to the one who only thinks he is hurt; pointing out the fine tracery of autumn's fingers on the falling leaves; or trying to catch the whirling cherry blossom petals when a gust of wind in April has loosened them from their hold on the branches above. There is a constant vigilance and a knowledge of what every child in the group is doing, although she seems absorbed in the play of one small part of it.

When play has continued long enough and tempers begin to be a little frayed, a bell is rung. Building blocks and sand apparatus find their way to their proper places in a surprisingly short time; chairs appear as if by magic in a circle on the floor and a more formal period of education begins. There is prayer and praise, and silence for some minutes. The latter is quite an achievement for

35 children whose years vary from three to six, and it has a very composing effect. The protecting Father God, Jesus of Galilee who went about doing good, the tempter who gets the better of us if we don't make sure to get the better of him—these are the ingredients of a very simple and concrete philosophy of life—but it is real.

And then there is talk about the passing seasons, the mystery of flower and fruit; there is companionship for the little creatures in nature—the frog who croaks from the rice fields, the bird who sits on a twig of the persimmon tree, and pecks at the juicy fruit, the silk worm who makes himself a cradle in which to sleep. There is advice about eating and washing too and about manners, but all given as though it were a new kind of play, and there are

long stories of imagination and adventure. Before the children go home there is lunch eaten together, with a word of thanks to the Giver.

Perhaps there are some who say, "But this is just like a kindergarten anywhere. We were looking for more Japanese coloring." So it is and that is the very point. There is nothing that proves more conclusively the solidarity of the human race. The differences are only in unimportant details. Our hearts react in the same way to the influences of love, and respect for personality and reverence for the mystery that is at the centre of life. But Orient or Occident, when we can give to all our children this kind of training, wars will cease in the world and swords will be beaten into ploughshares.

Our Faith in Democracy

BY FRANK D. CAMPBELL

IS "exclusion" the final word, or should we, as a nation, accord the common people of Asia more polite, friendly, and democratic treatment?

When asked this question, the president of a California university promptly replied, "No; exclusion is not the final word." This university president has a broad understanding of Pacific problems; but any of us can see that exclusion and racial ineligibility to citizenship are alien to the spirit of true democracy.

Such arrogance and unfriendliness are not the real spirit of America. We covet the friendly good will of all mankind and might well profit by the remark of one of our Oriental visitors who said, "The world needs more friendships and fewer battleships."

THE UNTOUCHABLE HALF

Untouchability, as fostered by exclusion and racial ineligibility to citizenship, can serve neither our nation nor humanity; democracy can and will serve both. We must not ask democratic principles to stand aside while racial objectives and supposed economic interests are served.

Equality before the law is a principle of ours; but for half the human family we provide immigration quotas of approximately 150,000 annually, and, for the other half of mankind, exclusion and racial ineligibility. Quality before the law could easily be achieved by extending our present quota system to include the common people of Asia, and by abolishing color and racial tests for citizenship. Doing this would add not more than three or four hundred to the immigration quotas, mentioned above,

For many years a missionary in the Orient, Frank D. Campbell is now pastor of the Methodist Church at Elkhart, Illinois. He is a member of the Wider Quaker Fellowship.

but friendly good will would be increased manifold.

RACIAL DISQUALIFICATIONS

The world was horrified, as it might well be, when Germany announced plans for racial disqualification. In justification, they calmly pointed to the racial disqualification of Chinese in America—written into law in 1882. Distinctions can be drawn between the racial disqualifications in Germany and our type; but can it be said that one is good and the other evil? Must not common honesty denounce both?

The right to bear one's own natural endowment of race and color, without exclusions and ineligibilities, should be acknowledged as no less sacred than the right of another to express his opinions or hold his religious faith. Racial disqualification just does not fit into the picture along with free speech, religious freedom, brotherhood, and equality.

In the words of Abraham Lincoln, "Let us discard all this quibbling about this man and the other man—this race and that race and the other race . . . Let us discard all these things until we shall once more stand up declaring that all men are created equal."

To this faith of Lincoln, let us also add his hope, "that the lamp of liberty will burn in your bosoms until there shall no longer be a doubt that all men are created free and equal."

LINCOLN—INSPIRER OF MANKIND

Addressing a large gathering two years ago in Springfield, Illinois, Toyohiko Kagawa declared, "Abraham Lincoln does not belong to this country alone. He belongs to the world." Dr. Kagawa claimed him for his country too, where, he said, "Millions and millions of souls . . . are inspired by his life."

This greathearted Christian saint shed tears of joy and thankfulness at the birthplace of Lincoln; but, in these dark days in his own land, he weeps tears of sorrow and bitterness for—

"China by my brothers torn."

"Land of my love!

Thy sins are grievous to be borne,

My head hangs low upon my form
forlorn."

"Ah, tears! Unbidden tears!"

Every teardrop, shed from those kindly eyes, is on the side of democracy and human brotherhood.

AN UNSPEAKABLE INIQUITY

With apologies, I mentioned our immigration laws to Mr. Kagawa. His simple response, "We do not discuss that," clearly points to the fact that this unspeakable iniquity is indeed our own national problem. The conscience of America has been seared, but the heart of Asia has been pierced.

No threat from without impels us to action, but moral duty within calls us to a decent respect for every race and color of man comprising our one great family. Caste and division avail not: in union is strength.

APPEAL FOR ACTION

For ten years I have given earnest study to the American treatment of

Oriental people. I have discussed this subject personally with hundreds of my fellow citizens and have written letters to many, many others.

On the Pacific Coast and in every other section of our country, multitudes of our citizens hold these unequal laws abhorrent to their sense of justice. Many have signed a petition which I have circulated. Our great churches and interdenominational agencies have urged fairer measures.

While we shall give respectful attention to the best word offered by the proponents of these intolerant laws, our faith in democracy encourages us to believe that exclusion and racial ineligibility to citizenship must be buried and forgotten. In words suggested to me by our honored governor of Illinois, I appeal to our Congress and to my fellow citizens of our beloved country, "To do your Christian duty" for democracy and human brotherhood.

PROPOSED BILL IN ESSENCE

The racial limitations of American Naturalization Laws have, since 1790, extended provisions for citizenship "to aliens being free white persons"; since 1870, "to aliens of African nativity" and descent; since the Exclusion Act of 1882, the naturalization of Chinese has been prohibited. This Bill proposes to eliminate color and racial tests from the Immigration and Naturalization Laws of the United States so—

1. That laws providing naturalization to citizenship in the United States shall hereafter apply to all aliens alike, irrespective of race, color or place of birth.

2. The provisions governing Quota Immigrants from European and certain other countries are hereby extended to include all persons native to Asia and the Islands adjacent thereto.

3. No person, otherwise admissible by law, shall be excluded or prevented from entering the United States, or be ineligible to citizenship, on account of race, color or place of birth.

4. Landing privileges shall hereafter be granted to all alien seamen alike, without distinction of race, color or nationality.

"A LONG STEP FORWARD"

The *Illinois State Register*, under the above caption, endorsed this Bill in an editorial published February 14, 1938. This leading daily newspaper of the capital of Illinois declared it "has always defended the rights of every racial group and has supported every movement toward better international relationships. We believe this Bill is a long step in the right direction."

Elkhart, Illinois.

Let the churches keep aloof from war and remain always an energizing spiritual force for good will.

PEACE PLAY IS HAVING STRONG APPEAL

In our last issue we announced that we had made available without cost to those wishing to put it on, the one-act play, "Missing," by Elizabeth H. Emerson, which had previously appeared in this paper. Since that time approximately forty requests, received from all over the country, have been answered.

From a young Friend, Mary Elizabeth Willits, at Union, Iowa, we have this appreciative expression: "We have given the one-act play, 'Missing,' by Elizabeth H. Emerson, at five different places and have been asked to give it at two more places. We have had many people express to us what a good play it is, and how strongly it made one realize the horror of war. I am a young person and think this work in giving the play has made me much stronger for peace."

Doubtless there are yet other groups that contemplate presenting this effective play. Copies may still be had by addressing the Peace Association, 101 South Eighth Street, Richmond, Indiana.

WHAT THOSE SUITCASES MEAN TO SPAIN

Many expressions are being received from children in Spain of the joy the friendship suitcases are giving in that country. About fifty-six of the suitcases full of clothing and toys sent from America have been received and a number have been given out to children who leave the hospitals. One child writes, "You surely did give me a very useful gift. I like that lovely suitcase very much and all it contains, like the clothes which I needed so, the soap to wash me, the games, etc. Every day I shall think of such good friends when I use the things. Yes, they must be very good friends who send me so many things."

In a letter from Emily Parker, she says: "I went the other day to take some suitcases to the children from the hospital. I soon found out that there were going to be some badly broken hearts if there were not cases for all, so I left with the promise that I would soon return. I had hoped to before yesterday, but too many things crowded that trip out. Finally, however, they told me one little boy aged five could not even eat any more because he was so worried so I decided nothing should interfere with the visit, and were they thrilled! The little five-year-old cried, he was so happy, and carried his case around the whole afternoon, only putting it down occasionally when he sat on it for safety. I am known as the *Señorita de las Maletas* (Suitcase Lady). The children simply adore them."

Orders for suitcases to be filled or cash

contributions will mean more happy children in Spain. Suitcase \$1.00, to be returned prepaid when filled, to the Committee on World Friendship Among Children, 297 Fourth Avenue, New York City.

YOU, TOO, A PROPAGANDIST

(Continued from page 245)

Madrid being lined up to be shot by "Reds." He stated he had seen that line of nuns, and they had been taken out of the general breadline and assembled by themselves so that they could receive privileged service.

An instance of recent misleading photography occurred in *Time* magazine when it published the photographs of a Spanish general, with glaring, popping eyes. This was later exposed by *Life* magazine when it showed a normal picture of the general, a mild-looking little man, and showed how the ferocious picture had been achieved by placing the flash bulb on the floor and shooting the picture from under the general's eyebrows, thus giving him the appearance of a fanatic.

CLUCKING OUR WAY TOWARD WAR

It has been stated that "public opinion moves and develops by means of the every-day discussion of ordinary men and women." In our discussion we are always propagandists—boosting or condemning something. We are probably most dangerous when we unintentionally spread unauthenticated rumors and air prejudices, racial and political, without carefully considering the source of our point of view. Every time we indulge in tongue-clucking about foreigners we may be clucking our way toward war.

It is up to every sane American, for the sake of his own protection, to puncture in his own mind, and in the mind of his associates, every balloon of war propaganda being inflated around him now, and make known to the government his desire for international truth and constructive, businesslike international proceedings.

Detroit, Michigan.

A VICTORY FOR DEMOCRACY

When the question of establishing a Junior R. O. T. C. in the Kenosha, Wisconsin, high schools was raised, the Board of Education split on the issue. In April a popular referendum on the proposal was held and the people decided against military training for their children, 9,000 to 4,000. This vote is an encouraging sign of resistance to a wedge for universal military training, which is incompatible with our democratic traditions. Compulsory military training opens the door to dictatorship, for youth so trained are in danger of losing the spirit of democracy.

WE GO TO YEARLY MEETING IN HOLLAND

BY ELBERT RUSSELL

The *Statendam* landed us in Rotterdam late on Thursday, May 5. We spent most of Friday getting our land-legs, and on Saturday went sight-seeing to The Hague. We had just got started seeing the pictures in the art gallery, when Robert Davis from England came up; then appeared in succession J. Franklin Brown, from New York, Isabel Grubb of Ireland and Fred Tritton of London. We discovered that they were on their way to the Dutch Yearly Meeting which began that afternoon at Doorn. It was too late for us to go along with them but the next morning we took an early train for Utrecht, where we deposited our heavy baggage, and went on to Doorn by bus, arriving a few minutes late for the devotional meeting at ten o'clock. R. Halfdan-Nielsen of Denmark joined us on the bus. At Doorn we found Hans Albrecht from Hamburg. Late that afternoon Bertha Brown Lambert and Jessie Gidley Carter from Philadelphia Yearly Meeting turned up, having been delayed on a hasty trip from Greece by the break-down of their ship in the Mediterranean.

The Yearly Meeting was attended by about one hundred Friends, including visitors and some children from the Friends School at Ommen. The meeting was held in the Maarten Maartens Huis at Doorn. Maarten Maartens is the pen name of a Dutch novelist who wrote in English. He filled his large house with many interesting things from all over the world. His unmarried daughter, who lives there now, has turned the house into a museum and school.

After a good meeting for worship, mostly in English, the members conducted a business meeting in Dutch. After the noon meal, a group of children from Ommen School gave a program consisting of hymns in English, a Mozart Cantata, and two of "The Little Plays of St. Francis." Fred Tritton gave an up-to-date account of the work of the Friends Service Council.

The late afternoon meeting for business concerned largely the epistle to other Yearly Meetings, the race question, and relief work in Spain. After supper we returned to Utrecht.

Though quite small, the Yearly Meeting has a promising number of interested young people. They are an intellectual group as a whole. There are small meetings in The Hague, in Amsterdam and at Ommen, the rest of the membership being quite scattered. The original Quaker group were mostly young people who had been at Woodbrooke, but the more recent members have come from mystical and intellectual groups in Holland. The Yearly Meeting has been much strengthened by the teachers and children at Om-

men School. Most of the visiting Friends were planning to attend London Yearly Meeting the next week.

Incidentally, Doorn is also interesting as the place of the ex-Kaiser's residence. While waiting for the interurban car to take us back to Utrecht for the night, we found ourselves standing in front of the entrance to an estate where was the sign: Keiser Willem II Rosarium. We could just catch a glimpse of the top of the house above the shrubbery. To the right was a grove, where the ex-Kaiser swings his axe. We were told that back of the estate is a little church which the household attends on Sundays and where the former emperor does the preaching himself. The story may go in the 'Believe It or Not' collection.

RECENT FRIENDLY EVENTS "A MILE HIGH"

On May 12, a joint delegation from the Denver, Colorado, Friends Meeting and from the Church of the Brethren in Denver presented to Governor Ammons of Colorado statements of the peace convictions of these two historic peace churches. Though he stated that he could not agree with the position of the pacifists, the Governor was cordial and appreciative. Ava Cope Maris, Peace Chairman of Nebraska Yearly Meeting, and Cecil E. Hinshaw represented Friends in the delegation.

Friends of Denver were glad to welcome the delegates to the Woman's Missionary Union Conference on their way to Whittier in their special cars. They were in Denver Sunday morning, May 15, for an hour. Denver Friends took most of the group sight-seeing.

Willard O. Trueblood's recent ministry was well received in the Denver Meeting. He brought the message to a large congregation May 1. In the evening of the same day, Marion Kelsey of Amesbury, Massachusetts, told of mission work in Ram Allah and though it had been a full day, the audience was very attentive and appreciative. Merle Davis came for the Sunday evening meeting, May 15, and showed the new motion pictures of mission work in Africa and Palestine. The Denver Meeting appreciates the ministry of all visiting Friends such as these and urges others to make it a point to visit the meeting when traveling in the Rockies this Summer.

The Easter season was climaxed in the Denver meeting by well attended services. The Easter offering totaled nearly \$125. Nine new members were welcomed into membership and two associate members were recognized as active members.

The minister of the Denver meeting, Cecil E. Hinshaw, gave the address for the Sunrise Easter Service in the Civic Center in Denver. The city-wide meeting was sponsored by the Colorado Christian Youth Council.

DISCOVERING NEIGHBORS JUST NEXT DOOR

BY R. FURNAS TRUEBLOOD

Kamel Mesalem came to our town not long ago and invested in a grocery store. We looked at his name and said to ourselves, "He must come from the Near East. That sounds like a typical Near East name." Then we went in to get acquainted. A little questioning brought out the interesting fact that he was born in old Damascus, in the land of Syria. A little further visitation, with conversations about his homeland, soon made us good friends.

Then came the invitation. "I belong to the Syrian Orthodox Church in Indianapolis," said he, "and our Archbishop is coming to visit us. We want you to come and meet him." The invitation was for the whole family, and we went.

It was probably ignorance on our part, but we didn't know before that there were so many Syrians just next door, or that they had a church.

We couldn't get there for the Sunday morning service but we arrived in time for the oriental dinner, and the afternoon program. In a spacious community hall owned by the church, the crowd gathered after the morning service. Food was served very largely in the Near East style. There was beautiful, oriental, instrumental music with singing. There were speeches both in Arabic and in English.

The Syrians had outdone themselves in hospitality. They had invited the pastors and the members of the Greek Orthodox Church and the Roumanian Orthodox Church of Indianapolis to be present with them for this great occasion, and they were there in large numbers. The hall was filled with people; people speaking three different languages besides the American-English which was common to them all.

At the speakers' table sat the eminent guest of the day, His Grace, the Archbishop of the Syrian Churches of North America, the pastor of the host church, and two guest pastors, and the toastmaster. To our surprise, I was also asked to come to the speakers' table. When the time came I was called upon for a speech. I talked for only a few minutes. In the course of my talk I mentioned the fact that I was a Friend, and then expressed appreciation of the fact that, though we differed in national background, and even in the language that we used in our prayers, still, through Christ we could all be friends together.

At the close of the program, as the Archbishop stood to pronounce the benediction, he paused a moment, and then said that he wanted to speak a word of greeting to the Friend who had spoken. He turned to me, and before that large

international group said some very complimentary things about Friends. To my amazement, at the end of his talk he said this: "All that I am, if I am anything," (and remember, this was the Archbishop of all the Syrian Churches in North America speaking) "all that I am, I owe very largely to the influence of one man, and that man is a Friend with whom I studied in my younger years in Ras-el-Metn, Syria. That man is Daniel Oliver. For him, and for the Friends, I have the kindest regards, and the very greatest respect."

As he spoke those words, I remembered the beautiful story of Daniel and Emily Oliver which was told in the May number of the *Friends Missionary Advocate*, and I felt a sense of awe and wonder as I thought of the extensive influence of such earnest, faithful servants of the King.

We expressed our appreciation to the Archbishop, and to our new friends, and then made our way home through the busy streets and thoroughfares, thinking all the time, "How interesting and inspiring it is to really discover your neighbors who live just next door!"

Plainfield, Indiana.

INVITATION TO FRIENDS' GENERAL CONFERENCE

Among the speakers who are coming to Friends' General Conference at Cape May, New Jersey, June 24, to July 1, are John R. Mott, Alexander C. Purdy, Hu Shih, the Chinese scientist; Rabbi Edward L. Israel of Baltimore; Paul J. Braisted, Secretary of the Student Volunteer Movement, who travelled with Douglas Steere in Scandinavia in 1937; Mary Van Kleeck of the Russell Sage Foundation; Henry S. Dennison, the manufacturer; and President Frank Aydelotte of Swarthmore College. John R. Mott, now chairman of the International Missionary Council, is returning from Europe in June where he has been having most rewarding experiences. He will bring out some of these experiences in his address on "The Present International Outlook and its Implications to Christians."

The Conference program will deal with the Christian way of life as it applies to each of the conflicts which our world faces today, both in the individual personal life and in industry, race relations, and between nations.

Friends' General Conference is this year inviting Friends from all Yearly Meetings to attend in the spirit of the Friends World Conference. The American Friends Fellowship Council will hold a meeting at Cape May on Friday afternoon, June 24, at 3:30, to which all interested are welcome.

Following the morning addresses there

will be round tables on educational and social problems, and worship-fellowship groups similar to those held each morning at the Friends World Conference.

The round table leaders include Howard W. Hintz of Brooklyn College, "Revitalizing the Quaker Message"; Phillips Bradley of Amherst College, "The Crisis for Democracy"; Helen Glenn Tyson of the Public Charities Association of Pennsylvania, "Social Needs in Our Communities"; Esther M. Hawes, a former member of the national staff of the Y. W. C. A., "Christian Attitudes in Our Communities"; Hannah Clothier Hull, Frederick J. Libby, William T. Stone and others, "The American Peace Movement"; Bliss Forbush, Marguerite Hallowell, and Shirley Spain, "Religious Education." Round tables are also being planned on Friends' contribution to education in local communities and on business men's problems.

Parallel to the adult conference will be a High School Section and a Junior Conference. The smaller children will play on the beach and learn the ways of the tide and the sea shells. The older boys and girls will be led by Richard McFeely and Joseph Shane of George School, John and Elizabeth Parker of Westtown, Richmond Miller of Friends Central School, Margaret Cary of Germantown, and others. They will discuss in small groups the subjects that have been selected in advance by these young Friends. All young Friends, even the youngest, will have daily experiences in worshiping together.

Programs, with rates at the hotels, can be had from Friends' General Conference, 1515 Cherry Street, Philadelphia, Pennsylvania.

TO BE AT YOUNG FRIENDS CONFERENCES

Arrangements have been made for Nate Shope to be in charge of the recreational activities at the Young Friends summer conferences of Indiana and Wilmington Yearly Meetings to be held at Dewart Lake, Indiana, and at Clifton, Ohio, respectively. Nate Shope is a Junior in Otterbein College where he is a student in Education under Raymond E. Mendenhall, Chairman of the Five Years Meeting Board on Prohibition and Public Morals. He is majoring in Science and Physical Education. Last Fall, Nate Shope was coach of the college Freshman football squad. While in college four years ago he was the one hundred and forty-five pound guard chosen to the all-Ohio Conference second team. A native of the steel region of Pennsylvania, he knows at first hand many of the problems in which Young Friends are interested.

FRIENDS ARE INVITED AS GUESTS OF HONOR

Friends will be guests of honor at a basket picnic and group discussion on John Woolman to be held at Wyalusing, Pennsylvania, on Woolman Sunday, June 19, in the afternoon, beginning at one o'clock, E.S.T. Following the discussion, Friends will be guests on a tour of the scenic spots surrounding Wyalusing.

Churches in Wyalusing and several nearby communities will observe Woolman Sunday at the morning service, in commemoration of the 175th anniversary of Woolman's journey to the Christian Indian village at Wyalusing. He was there June 17-21, 1763. Friends are invited to these services.

A hundred-page source book, entitled, "The Drama of Early Wyalusing," has been prepared for the Commemoration. Its eight chapters have to do with Woolman's mission to the Indians and its significance, and with David Zeisberger and the Moravians. Copies of the book may be had at one dollar each, postpaid, from the chairman of the General Committee, Norman W. Lyon, Wyalusing.

No formal speeches have been scheduled for the discussion meeting. Rather the purpose is to provide everyone an opportunity for the sharing of spiritual discoveries, and to afford the people of Wyalusing and neighboring communities an opportunity to learn of John Woolman and Quaker thought at first hand.

Inasmuch as the entire purpose of the picnic is to meet with and greet members of the Society of Friends, they are urged to attend. If they can arrive the day before or remain over, they will be entertained in local homes. Mrs. H. A. Bartlett, corresponding secretary of the General Committee, will gladly make arrangements for the entertainment of guests. Guides will be stationed at the Wyalusing Presbyterian Church to direct visitors to the picnic grounds.

William I. Hull of Swarthmore is chairman of a cooperating committee, appointed by the Friends General Conference.

Wyalusing is on the Roosevelt Highway, U. S. Route 6, fifty miles northwest of Scranton. The scenery from this highway, twenty-five miles either side of Wyalusing is becoming well known as among the finest east of the Rocky Mountains.

WHAT FRIENDS MAY DO IN CHICAGOLAND

On Friday and Saturday, May 20, and 21, forty-eight Friends of the three meetings of the Chicago area engaged in a Conference—Retreat at Druce Lake Camp near Libertyville, Illinois. The retreat was arranged by the joint Committee on Cooperation of the Chicago, Fifty-seventh Street, and Evanston

Monthly Meetings, for a united consideration of "The Place and Function of Friends in Chicagoland."

Withdrawing from the crowded circle of their busy lives in the city, the group "went apart for a time" to a lovely setting of woodland and lake, wild flowers and bird songs, where in prayer and meditation they faced together their common problems as Friends. It was a time of spiritual fellowship and of deep searching for the will of God for themselves as individuals, for their meetings, and for their metropolitan group. Out of the unusually free and varied discussion sessions came a deeper understanding of the Quaker faith and a clearer vision of the obligations and opportunities before Friends in the Chicago area. All returned to their homes in new dedication to the tasks of the Kingdom and in fresh realization that its coming is largely dependent upon the faithful following of the "Light Within" by each individual.

In the opening worship and discussion session on Friday evening, with Sylvester Jones as convener, the mind of the group centered on the "Foundations of Quaker Fellowship," seeking to find the message of Friends for the world today. Its search for truth, its realization of the worth and responsibility of each individual soul, its silent waiting before God, its foundations upon Christ—all these were among the elements emphasized.

On Saturday morning, after an hour of worship with many enkindling messages, Homer J. Coppock led the group in an attempt to outline the "Objectives for Friends in Chicagoland." It was brought out that they have a responsibility to their own members, to Quakerdom at large, and to all seeking souls they contact. It was felt that the first duty of the Society is to minister to the needs and questions of individuals, in our meetings and out, without undue concern about "Quakerism" as such.

After the dinner hour the Young Friends in attendance conducted a short hike and special discussion of their own, returning for the afternoon session of the full group. In this final meeting of the retreat after the conference, under the chairmanship of Wilfred S. Reynolds, discussed "Ways and Means for Realizing the Objectives of Friends in Chicagoland." Of the many things considered these may be of interest to Friends in other places: the importance of our own peace testimony as a religious concern; the value of maintaining the Quaker approach at the Institutes of International Relations; cooperation with other religions and service organizations; possible fields where the Society should be pioneering today; projects of practical service for young people and children; pilgrimages

for preaching or for peace and temperance education; developing an attitude of service in young and old; strengthening the meetings for worship; methods of encouraging every member to take his part in the ministry of word and service; carrying the message to other groups and to other communities; and the use of the Wider Quaker Fellowship to maintain contact with individuals interested in Friendly ideals.

WILLIAM J. SAYERS GOES TO MUNCIE, INDIANA

Finally responding to an insistent call, William J. Sayers, Clerk of Indiana Yearly Meeting, has accepted the pastorate of the Friends Memorial Church of Muncie, Indiana, where he served for fifteen years, following a long pastorate at Poughkeepsie, New York, and prior to his removal to Richmond eight years ago. The Muncie pastorate has been vacant since last October when Howard W. Cope resigned to go to Greensboro, North Carolina. William Sayers entered upon his work the first of this month, and within a fortnight he and Flora T. Sayers are removing to Muncie where the Friends parsonage is being remodeled for their convenience.

It is with mingled feelings that we make this announcement, for it involves the withdrawal of William Sayers from an official relationship at the Friends Central Offices that has become increasingly pleasant and helpful. Last September he became Field Secretary for the Friends Publication Board, since which time he has faithfully and effectively brought before Five Years Meeting Friends, far and near, the merits of their own publications. Regarding THE AMERICAN FRIEND specifically, he has been largely instrumental in placing upon our mailing list between five and six hundred new subscribers. We feel sure that wherever he has gone he has created good will for our periodical literature and has stimulated that interest in and loyalty to the church and its united work which he himself so well embodies.

We shall miss the vigorous drive and helpful suggestions which his leadership has given us, but are assured that our work will still profit from his continued cooperation. However, speaking for this paper, his withdrawal from the official connection means that we shall have to look more and more to leadership in our local meetings to keep THE AMERICAN FRIEND and its interests before Friends. For such loyal cooperation we eagerly appeal.

While we shall miss this relationship, we rejoice with Muncie Friends and with William and Flora Sayers in the opportunities opening before them for renewed fellowship in Christian service.

ALMA MATER DOES HONOR TO GILBERT BOWLES

The last decade of last century was approaching its close when there came to the old Penn College campus and the old building an Abraham Lincoln type of Kansas youth. There was something about him which made one think of the great sunflower, pioneer State. Perhaps his bigness reminded one of the vast plains and wheat fields; perhaps the tan on his cheek looked as if it had been wrought by the prairie sunshine, or his stride may have suggested distances to be covered, or his rugged forehead with deep-set eyes may have suggested the long range of unbroken vision. In any event he came from Kansas and never was embarrassed about it.

Already he had made progress in educational lines in the "Academies," and already he had known and loved a Kansas girl, who at the time of his coming to Penn, was doing a fine piece of missionary work in Japan.

Thus this young man knew the course to take toward an objective already well determined. This was the first appearance of Gilbert Bowles.

At this time Absalom Rosenberger was the beloved President of Penn and prominent helpers were Dr. S. M. Hadley, Dr. William L. Pearson, Professors Rosa E. Lewis, LeRoy Michener, and others, while Levi Rees was college pastor and preacher. All these became his friends as well as helpers.

Under wholesome direction the young student gathered strength of mind and spirit and was graduated from Penn College in the Class of 1898, in which there were fifteen young men and young women, most of whom still live and serve with credit to the institution.

Shortly after graduation, Gilbert Bowles was united in marriage with Minnie Pickett, then home on furlough, and in due time they took up together the work in Tokyo, Japan, under the Philadelphia Friends Mission Board.

Through these multiplied years of service, Gilbert Bowles has become recognized as the outstanding missionary statesman of Japan. With fortitude, convincing sincerity and unfeigned devotion, he has won and maintained the confidence of the Japanese people.

It is forty years this Commencement since his graduation here. While he has been honored by other educational institutions, he was this year called by the Class of 1938 of his own Alma Mater as Commencement speaker on Friday, June 3, when he was the recipient of an honorary degree.

The tragedy in the use of alcohol is the fact that it destroys the human heart where men fight out the great moral decisions, and where conduct is decided upon.

QUAKERDOM • AT • LARGE

Arlando Marine of Brooklyn, New York, who represents Friends on the directorate of the American Bible Society, was selected to give a radio address recently, summarizing the year's progress made in the work of the Society. We hope later to present some of the facts set forth by him.

* * * *

Thomas R. Kelly of Haverford College has been asked to deliver the Richard L. Cary Lecture at the German Yearly Meeting at Bad Pyrmont the first week in August. He will spend the Summer on a visit of spiritual ministration to Friends and friends of the Friends in Germany.

* * * *

As an associate group of the National Conference of Social Work which is to meet in Seattle, Washington, from June 26 to July 2, a Forum on the American Indian will hold two sessions and a dinner meeting open to all who are interested. Lawrence E. Lindley, Washington, D. C., Representative, Indian Rights Association, is Chairman of the committee having the program of the Forum in hand.

* * * *

Friends participated recently in a "Poster Walk" in New York City in which some one hundred people carried posters bearing slogans protesting against all war propaganda, including the recent aerial "Blackout" proceedings on Long Island. The "pungent, pacifist posters" attracted considerable attention from large crowds on Fifth Avenue and received an encouraging amount of publicity in New York papers. The "Poster Walk" was conducted under the auspices of the United Pacifist Committee, of which A. J. Muste, a Friend, is Chairman.

* * * *

During the years since the Great War, Friends in England and on the Continent have been active in furthering exchange visits of children and young people between various countries. This commendable international project is being extended to this country. Last year one hundred children and young people under nineteen years of age were exchanged for summer visits between Cleveland and Berlin. The experiment was successful and is to be repeated this year. Similar intervisitation is also being arranged between Hanover, Germany, and Baltimore, the visitors from Germany arriving in June while the return visit from Baltimore youth is to be made in August. Lawrence Peacock, formerly of Richmond, Indiana, now a member of the staff of Friends School in Baltimore, with

his wife, accompany the Baltimore group to Germany as general manager of the visit.

* * * *

We have been informed that Charles Rush, Associate Librarian of Yale University, has been appointed Librarian of the Cleveland, Ohio, Public Library, which rates as one of the best institutions of its kind in the country. Two other Friends who started their library training at Earlham College are at the head of two public libraries in the State of Ohio—Chalmers Hadley at Cincinnati and Clarence Sumner at Youngstown. This development is a matter of much gratification to Harlow Lindley, Secretary and Librarian of the Ohio State Archaeological and Historical Society at Columbus, under whose direction when at Earlham these Friends turned their attention toward Library work as a career.

NEWS OF OUR MEETINGS

On May 14 and 15, State College, Pennsylvania, Meeting was favored with the customary yearly visit of the committee composed of Friends from Race Street and Arch Street Yearly Meetings and from the Center Quarterly Meeting of General Conference Friends in Baltimore. On Saturday evening the guests were given a pot-luck supper, after which reports were presented of the various activities of the meeting during this college year. The Sunday morning meeting for worship was well attended, the visiting Friends finding a common thread of thought in the text, "Be Ye Rooted and Grounded in Love." The business meeting followed the meeting for worship, when the Clerks for the ensuing year were chosen—and from the college student members as usual. Further reports of meeting activities were presented. The visitors expressed deep appreciation of the hospitality given them by State College Friends, which was rounded out by a Sunday dinner served at the University Club, which proved a very happy social occasion.

* * * *

Western Quarterly Meeting in North Carolina Yearly Meeting held its May sessions at Rocky River with forty-one representatives present, all the eleven Monthly Meetings being represented. The worship service was Spirit-filled, with Cecil E. Haworth of High Point bringing a heart-searching message, using as his text, Romans 12:1. He asked, "How far can we conform to the world and still be good Christians?" The tests of a good Christian, he said, are: the test of experience, that of pub-

licity, of universality, and the test of the eyes of Jesus. The other ten ministers who were present brought words of warning, advice and encouragement. After a bountiful dinner the business session convened. One meeting reported that its greatest need was Christian fellowship. Our July meeting is to be at Concord, the first Quarterly Meeting session to be held in that meeting.

* * * *

Earle J. and Clara Harold of New Smyrna, Florida, leave this week for Tamworth, New Hampshire, where for the tenth consecutive summer, Earle Harold preaches for Sandwich Meeting and its summer colonists. Their daughter, Margaret, joins them on the way as she has the position of councillor in a girls' camp, located sixty miles from Tamworth. There being no Friends Meeting near New Smyrna, the Harolds attend the Southern Methodist Church there, in which Earle has directed the choir for the past three years.

* * * *

Lewisville, Indiana, Friends find much satisfaction in the fine spiritual guidance and leadership of Kenneth R. and Ruthanna Pickering, under whose direction for almost two years they feel that much has been accomplished in the little church on the corner. The Pickerings have organized a Junior Choir, consisting of from fifteen to twenty members, which adds much to the meeting for worship. At the close of a week's series of meetings held recently, nine persons were received into membership—seven active and two associate.

* * * *

At the annual meeting of Allen's Neck, Massachusetts, Young Friends Association, annual reports presented showed that a good year's work had been accomplished with a larger average attendance. Monthly meetings have been generally held at the homes of members, to which speakers have brought stimulating messages. The young people have helped in the meeting by rendering special music at Easter, Christmas and on other occasions. Contributions have been made not only to the meeting budget but to various benevolent interests including Christmas baskets given to needy families in the community.

* * * *

In a recent meeting for worship at Allen's Neck, Massachusetts, the morning message on "The Hand of God" emphasized the usefulness of human hands. Such usefulness is well demonstrated by a small group of women in the Allen's Neck Meeting who use their hands to

raise funds for missionary work by making aprons and other articles which are sold at the Bible School annual clam bake. These women have thus contributed the sum of \$100 to the United Budget of the Yearly Meeting, and \$10 each to the Faith, Hope and Love Funds.

* * * *

The members of the Friendship Class of young married people, of the Ludlow Falls, Ohio, Friends Church, were responsible for a five-night series of meetings, held at the church from May 20 through May 24. The meetings were known as "Spiritual Emphasis" meetings, with Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, as the speaker for each evening. The young people arranged the devotions and special music. A very good attendance and interest were noted, and there is a general feeling that much good has been accomplished.

* * * *

West Branch Quarterly Meeting (Indiana Yearly Meeting) was held at Ludlow Falls, Ohio, on Saturday and Sunday, May 21 and 22, with the largest attendance present for a number of years. Milo S. Hinckle, Executive Secretary of the Yearly Meeting, was present on Sunday for the Meeting of Ministry and Oversight and also the meeting which followed. At these meetings, he gave valuable counsel and instruction deeply appreciated by all. At the Sunday session we were favored with the presence of Walter C. Woodward, Editor of THE AMERICAN FRIEND, accompanied by Catherine Woodward and her sister, Lotta Zinser. He held the attention of the audience as he graphically presented world conditions and their relation to the Christian Church today.

AMERICAN FRIENDS MAKE THE NEWS COLUMNS

As other Friends must be, we are frequently impressed with the fact that for a denominational group as numerically insignificant as ours, Friends are given an altogether disproportionately large amount of publicity. Take, for example, the news columns of a single issue of *The Christian Century*, that of May 25. In the correspondence from Detroit the leading paragraph reports the deputation from the three pacifist churches, including Friends, which recently paid a visit, under sense of concern, to Dr. Edgar DeWitt Jones, President of the Federal Council of Churches. The deputation is spoken of as "a group of staunch peace advocates" which journeyed many miles to lay before Dr. Jones new and urgent reasons for a quickened conscience for world peace among the churches. Each member of the deputation was named and identified.

Turning over to the page of Philadelphia correspondence, we find in the head-

lines, "Quakers from United States and England study race and labor conditions." There follows an account of the joint American-English deputation to South Africa, American members being Rufus and Elizabeth Jones of Haverford and Thomas and Esther Balderston Jones of Fisk University. Following this lead paragraph appears a statement of the summer Volunteer Work Camps to be conducted by the American Friends Service Committee under the leadership of Homer L. Morris. Among the camp leaders mentioned are William and Ruth Commons Simkin, formerly of the Arthurdale Homesteads, now of the University of Pennsylvania; John and Evelyn Johnson Culver of the newly formed meeting at the University of Wisconsin; and David E. and Lila Henley of Whit-tier College.

In fact, with one slight exception, all of the Philadelphia news material has to do with Friends. We read how "under the experienced leadership of the new general secretary, Lester C. Haworth, the Philadelphia Y. M. C. A. has been completely reorganized."

Again we "turn over," and in the Iowa correspondence from Des Moines find the

headline, "Quaker Pastor Resigns," the resignation being that of Percy M. Thomas of whom we read the following: "Percy M. Thomas, pastor for the last ten years of the First Friends Church of Des Moines, has had a very constructive ministry, and likewise has been active in many ways outside his parish. He has served as president of the Des Moines Ministerial Association. He has been active in the Des Moines Peace Council, is a trustee of the State Sunday School Association, and has been an active promoter of the Des Moines Council of Churches. He has likewise been prominent in his own denominational circles and is now the Presiding Clerk of the Iowa Yearly Meeting and a member of the executive committee of the Board of Christian Education of the national Five Years Meeting. He came to Des Moines from Fairmount, Indiana, where he was at that time Presiding Clerk of the Indiana Yearly Meeting. His immediate future plans have not been announced."

In common parlance it would seem that Friends "stole the show" in the news columns of that particular issue of the country's leading religious journal. And this is not an altogether unusual showing.

ABERDEEN CAMP

(Continued from page 234)

group, and no doubt, including some personal friends. While the staff at Aberdeen has not been fully selected, the following have expressed an interest to spend their summer there: Mrs. Karolina Solnitz, a German social worker, will serve as hostess. Dr. Ruth Englis of Bryn Mawr will be chief counsellor. Carolina Norment, Dean of Antioch College and a former American Friends Service Committee worker in Russia and Germany; Bertha Goldstein, graduating from Bryn Mawr this year; Elizabeth Aiken, a Byrn Mawr undergraduate, and Miriam Osler of Utica, New York, also will act as counsellors. Ralph Pickett will have charge of the organized study and Margaret Pickett of the housekeeping. Several other Americans will be appointed to serve on the staff and a number of persons, expert in various fields of American social and economic life, will be invited to lecture.

While conducted by the Foreign Service Section, Aberdeen will be organized on much the same basis as the Volunteer Work Camps, conducted each summer by the Social Service Section. Expenses will be kept down to a dollar a day. You are cordially invited to share in this experiment in international hospitality and cooperative learning, which may point the way to an intelligent approach to the problems raised by political oppression in Europe.

Twenty Hits and as Many Runs

A few days ago Wilmington, Ohio, Meeting staged a batting rally for "The American Friend." The battery consisted of Gallimore and Sayers — Will Gallimore, a home town boy, worked behind the plate while William J. Sayers was signed as "guest pitcher!" Ward Applegate acted as playing manager.

Wm. J. grooved the ball and let the Wilmington Friends hit—and how they did hit! Before he retired from the box twenty new subscribers had crossed the plate to tally for the church paper.

This smashing victory makes Wilmington a "first division" meeting, toward the top of the percentage column.

To our Ten Per Cent Club we say,

Welcome Wilmington!

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

RESPONSIBILITY IN CRISIS TO OUR OWN MEMBERS

Editor, THE AMERICAN FRIEND:

How do Friends in America, as a body, face the present economic crisis with its attendant evils of unemployment, want and insecurity? How do Friends in America, as a body, act towards Friends who, through no fault of their own, have lost their jobs, and who have had to go on relief in one form or another? Are Friends vitally concerned about the moral and physical welfare of their own members? These are pertinent questions which should be asked in a time like the present, and they should also be answered.

Friends are rightly concerned about the distress overseas and in this country; but have we the same concern for the welfare of those who sit next to us in meeting? When a member of a Friends meeting commits suicide, and when other members leave the same meeting after being ground down by unnoticed poverty and shocked by lack of interest, concern or sympathy from other members, such questions as I have asked, have their place. I have actually seen these things happen within the past year.

Friends are not in the habit of going out of their way to help fellow-members get back on their feet, economically speaking, if members have suffered a temporary defeat in our hard-boiled competitive world. No! It is evident that among ourselves respectability often comes before responsibility. I have seen Quakers suffer in solitude in England and America, while a little good will, interest and sympathy on the part of other more "substantial" Friends might have ended the suffering. Charity begins at home and this also applies to Friends. We do not visit enough among ourselves. If a Friend has had to go on relief, we do not exert ourselves to see that he gets off the relief rolls. Joint efforts can do much, but these efforts are not apparent.

We sometimes say placidly to people who are up against it financially, "Have more faith." To me this a mockery. If Friends are not vitally concerned about the welfare of the members in their own little group, they are not even friends. A Friend may get up in meeting and speak violently against the social order, and older Friends may shake their heads and say the message is "out of place" in a Friends meeting.

But the Friend who spoke bitterly about social injustices, may be out of work, and his family may not have enough to eat. Do Friends investigate such cases? Does it ever occur to the critically minded that the Friend may be in a terrible position economically or otherwise? As a rule the answer must be "No." Friends meet without thinking that there may be individuals in the group to whom soothing words may not be enough. Even primitive peoples know better. They at least know how to share their things with each other. To men and women with empty stomachs, meetings for worship appear empty also, when they are not backed up with something else.

I do not think the Society of Friends in America, as a body, has taken cognizance of the fact that America is in distress, and that the men and women who have lost out in the struggle, suffer.

Many Friends are embittered by the indifference to their plight displayed by those among us who are still well-fed, prosperous, optimistic and willing to hand out spiritual advice free of charge. In a competitive world, such as ours, there is need for real "friendship" within a body with the high sounding name—Society of Friends.

PETER GULDBRANDSEN.

1030 Merced St., Berkeley, Calif.

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BEYOND MAJORITY AND MINORITY

Editor, THE AMERICAN FRIEND:

I am glad THE AMERICAN FRIEND maintains an open forum which gives all the members of our denomination an opportunity to express themselves. I would like to see this column used even more than it is. It would help us to get the "sense of the meeting" as it applies to our group as a whole.

Recent comments regarding the conduct of a Quaker meeting for business have interested me. I feel that while we should not be held to the policy of following parliamentary rules, we must not forget the fact that the majority has the right to rule. This rule should be respected even though it is quite evident that the majority is wrong. To disregard this rule will create a dissatisfaction which will be a serious handicap to the progress of our work. The only case to which this rule would not apply is where there is a clear-cut variation from the Uniform Discipline.

However, the genius of the Quaker

business meeting is not to uphold the principle of majority rights. Our aim should be to get away from the feeling of the presence of a majority and a minority faction and become united in the work of the Kingdom. On many occasions we have been successful in doing this. On other occasions we have not been so successful, perhaps because some one was in a hurry to "put something across."

Whether it is the "sense of the meeting" as delivered by the clerk or a majority vote, every member should be loyal to the action of the meeting.

GARLAND HANSON.

San Diego, California.

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SEEKS A LARGER ANSWER TO THE TOBACCO PROBLEM

Editor, THE AMERICAN FRIEND:

Howard Kershner is, as usual, courageous and provocative. In his article, "Tobacco Shortens Life," in THE AMERICAN FRIEND of May 26, he deals with a segment of a subject that has for a very long time perplexed conscientious people. It was an old question when Jesus said: "For John came neither eating nor drinking, and they say, he hath a devil. The son of man came eating and drinking, and they say, behold a gluttonous man and a winebibber . . ." and, "Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him . . . For from within, out of the hearts of men, evil thoughts proceed . . . All these evil things proceed from within and defile the man."

It seems to me that it is on this broad basis of "whatever proceeds from within," rather than as a "question of physiology, a problem of health and well-being," that we have got to deal not only with the matter of the use of one particular narcotic, but with the whole question of the arrangement of our habits of living.

There is, after all, no great virtue in lengthening life, unless that life has a spiritual direction that makes it useful; and even in that case there are higher values. The life of a doctor in a typhus epidemic is not likely to be long, but we honor those who disregard the risk. There is no sense in saving money unless we have something of value which it will eventually buy.

But if there are values which a temperate or an abstemious life promotes, then it is our obligation to consider the use of alcohol or tobacco as only part of a broad discipline for which there may be general rules but which each individual must work out for himself. Too often Friends have felt themselves completely absolved from the necessity from any other discipline, if only they neither drank nor smoked; and un-

commonly self-satisfied in the bargain. They have never seen, as John Woolman did clearly, that over-fatigue is a clog to spiritual life, that over-eating dulls their senses and limits their usefulness, because it never occurred to them that either over-working or over-eating is "wrong."

I have wished that some Friend would take up this question and show us its possibilities. Its physiological aspects should be fairly presented, but infinitely more we need to work out a broad, guiding philosophy.

MARJORIE HILL ALLEE.

5537 University Avenue, Chicago.

* * * *

THIS FRIEND KNOWS THE ANSWER

Editor, THE AMERICAN FRIEND:

The answer to this (referring to Henry Rising's letter on the fraud of "Old Quaker Whiskey," issue of May 12) so far as advertising is concerned, is getting signers to those petitions that our Board on Prohibition and Public Morals and twenty-six other temperance agencies are sending out. (See THE AMERICAN FRIEND for April 14, p. 169) Bills have been introduced by Senator Arthur Capper, and perhaps others, to prohibit such advertising but the people will have to get behind him if anything is done. Petitions have more weight than most people realize.

STELLA HOCKETT.

Stickney, S. D.

FRIENDS YOU MAY KNOW IN TUCSON

Quite a colony of Friends has been gathering within recent years at the State University city of Tucson, Arizona. For some years Guy and Esther Puckett, Nebraska Yearly Meeting young Friends, have resided in Tucson, Guy being on the teaching staff of the High School. Another Friend, Joan Reeves, has a similar connection there. Also from Nebraska Yearly Meeting came three years ago Harry and Inez Taber Foreman, and their daughter and son, Esther and Charles. Transplanted residents from southern California are Warren and Esther Votaw and children.

More recent arrivals are Robert L. and Mary Coggeshall Sackett, who came from State College, Pennsylvania, where Dean Sackett last year rounded out a distinguished teaching career in the School of Engineering.

Though they have crossed denominational boundary lines, we still consider Roy and Decil Wollam as Friends. They have recently returned to Tucson where Roy is serving as Secretary of the Chamber of Commerce.

For the past two years, Mary Ellen Woodward of Richmond, Indiana, has been a member of this Friendly group. As a student in the University, she has

been a leader in Peace activities on the campus.

From time to time the Tucson Quaker colony is augmented temporarily by transient Friends, among whom within recent months have been J. Passmore and Anna G. Elkinton of Moylan, Pennsylvania, and J. Russell and Henrietta Smith of Swarthmore.

HELP FOR THE REFUGEES

Germaine Melon-Hollard, who was one of the representatives from France at the World Conference of Friends last September, is General Secretary of the Service d'Aide aux Refugies, formed to give emergency aid to the thousands of refugees which are thronging Paris. She writes that help is needed not only for the refugees, who have been in France these last few years, but for all those who as a result of increasingly serious events continue to come from Germany, Spain and now from Austria. Those of religious affiliation are about evenly divided between Jews, Catholics and Protestants. It is in France that the great majority of them must stay as other countries are largely closed to them. Their distress and misery, she writes, are beyond description. Not only must their immediate and imperative needs (a bed on which to sleep and bread to keep them alive) be met but they must be helped to build a new existence. All those willing and able are urged to lend a hand. Contributions may be sent to Germaine Melon-Hollard, General Secretary, 123 Avenue du Maine, Paris XIV.

NEW OFFICERS OF WOMAN'S MISSIONARY UNION

We have not yet received a report of the general conference of the Woman's Missionary Union of Friends in America, held May 18 to 22, at Whittier,

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California, but announcement of the newly elected officers has been made in the public press.

Amy J. Marvel, long active in women's missionary work of Friends, and for several years president of the Indiana Yearly Meeting missionary organization, was elected president. She succeeds Virginia Peelle of Wilmington, Ohio. Other officers are: Rachel Johnson of Western Yearly Meeting, first vice-president; Jessie M. Haworth, California, second vice-president; Bertha Stubbs Sumpter, Kansas, recording secretary; Martha White, soon to return from Jamaica, corresponding secretary; Lena F. Ragan, North Carolina, treasurer, and Ethel E. Payne, North Carolina, assistant treasurer.

WOULD PREFER SERVICE AMONG FRIENDS

Though opportunities are open to him elsewhere, life-long Friend, minister and experienced executive seeks opening for service among Friends. Correspondence invited with any forward-looking meeting desiring to put on a broad program including personal evangelism and service to others at home and abroad. Address "F," THE AMERICAN FRIEND, Richmond, Indiana.

BIRTHS

LEWIS—At Minneapolis, Minnesota, May, 9, 1938, to Frank and Evelyn Lewis, a son.

MARRIAGES

BURROUGHS-BURROWS—In the First Baptist Church in Whitesboro, New York, May 21, 1938, Esther Burrows, daughter of Mr. and Mrs. Walter Burrows, to Parker Burroughs, son of Reverend and Mrs. U. E. Burroughs of Fredericksburg, Iowa. Parker Burroughs will continue as acting pastor at Farmington, New York, until July 1, when he will go to Glen Falls, New York.

DEATHS

BUFKIN—At Pasadena, California, April 25, 1938, Rinaldo Charles Bufkin. Born near Lynnville, Iowa, in 1867, the son of Thomas K. and Sarah C. Bufkin, he came to Pasadena with his parents in 1883 and was a charter member of the local meeting. Funeral services were held April 28, at the Pilgrim Holiness Church, conducted by the pastor, William H. Neff. He is survived by his widow, Anna Stratton Bufkin, and several brothers and sisters.

BUTLER—On May 9, 1938, at Russiaville, Indiana, Hiram Butler, aged 80 years. The son of Joseph and Eliza Butler, he was born in 1857 in Iroquois County, Illinois. In 1876 he was married to Elizabeth Adeline Strate, to which union three children were born. After a few years residence in Illinois, he moved with his family to Russiaville, where the wife died in 1921. In 1924 he was married to Minerva Crouse, whose death occurred in 1930. He lived a consistent Christian life and was active in both

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Westtown School, Westtown, Pa.

community and church affairs. Two daughters survive. Funeral services held May 11, at Lynn Friends Church, were conducted by E. Howard Brown.

HAWKS—On May 9, 1938, at Hesper, Iowa, Alvin A. Hawks. Death occurred from the broken limb of a tree he was cutting. He was born in St. Albans, Maine, December 17, 1857, of sturdy English Quaker stock, the son of Joseph S. and Deborah W. Hawks. In 1865 he went with the family to Winneshiek County, Iowa, later settled near Hesper, where he has since made his home. In 1899 he was united in marriage with Mary F. Lyon, and to this union three children were born, who survive. He was actively interested in the work of the Society of Friends and gave freely of both time and money to its interests. He served in various official capacities of the church, having been Clerk of the Quarterly Meeting for forty years; Superintendent of the Hesper Sunday School; and elder for many years. His wife died in 1936. Funeral services were conducted May 12, by the pastor, Alvin Hoskins.

HAYES—At Dunreith, Indiana, May 15, 1938, Eva S. Hayes, aged 84 years. She was born in Raleigh, Rush County, Indiana, January 13, 1854, the daughter of Samuel and Malinda Werking. She was married to John W. Hayes, to which union two daughters were born, one of whom, Lillian E. Hayes, former leader of the Young Friends Movement in the Five Years Meeting, survives. The husband and father died in 1927. Converted at the age of fourteen, her life became a shining light which grew ever brighter toward the perfect day. She and her family became Friends by conviction, and as already indicated, contributed richly to the life of the Society. Funeral services were conducted at the home on May 19, by Dewitt Foster, pastor of the Spiceland Friends Meeting.

MOON—At the home of her daughter in Tacoma, Washington, May 23, 1938, after a brief illness, Ruth Anna Moon, aged 72 years. Surviving are two sons, Willard R. Shattuck of Gresham, Oregon; Robert B. Shattuck of Concord, California; and one daughter, Marion R. Mills, of Tacoma. Funeral services were conducted at the First Friends Church in Portland, Oregon, May 26, by Joseph G. Reece.

WHERE TO STAY IN PARIS

Mme. Melon-Hollard and daughter Germaine (Friend), 78 rue d'Assas, Paris, 6e (opposite Luxembourg) receive paying guests. Very moderate prices.

NOTICE

When traveling through Bedford, Pa., Friends will find comfortable rooms at 211 South Juliana St., one square from the Lincoln Highway and Horse Shoe Trail. Annie W. Smith.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103, 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 3017.

Chicago Monthly Meeting, 66th Place and Blackstone Avenue, (6620 south, 1500 east). Half block south of Marquette Road. 67th Street surface and half block north. Bible school at ten, meeting at eleven. Milton H. Hadley, minister, 6020 Ingleside Avenue, Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeannette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Ill. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Valjejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

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KNOXVILLE, TENN.—“Hub of the South-East”

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. “Our latch string is always out.” E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2731. Arthur Santmier, Minister, in the Meetinghouse, Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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